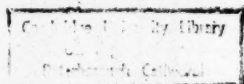


The preface of Richarde Tauerneer to the reader, declaring howe this booke is to be red.

Foasmuche as diuerse and sundry lyght persons at thys daye contrary to the mynde and sentence of the auncient doctours and also agaynst the expectation of moderate wyters of thys tyme, do wonderfully wryste all that they reade into the worst sense in mayntenaunce of theyr carnal libertie and dissolute kynde of liuinge: I haue thoughte it very expedient, yea (and as the case requirereth) more then necessary, that such this Postil is by me thought not made, yet recognized and in diuerse places augmented: briefly to admonyshe y^e reader, howe it ought to be red and receiued. Ye shal therfore vnderstand, that this worke is set forth to your profite and edification, and not to your hurt and destruction. It is I say set forth not that by the same ye shulde mapnteyne any erronious doctrine contrary epyther to the kynges maiesties lawes and proclamations, or to the determination and sentence of y^e catholike church. Ye shal not learne here to despise Gods lawes and mans, nor the decent and laudable ceremonies and rites of the church. Here is taught no lawles libertie to do what you luste, but obedience to God and to hys commaundementes, obedience to the kynges maiestie and to his lawes, obedience to the holysome traditions of the church. The sacrament of the altar, the sacrament of penance with the other sacramentes of the church be here not heretically contemned, but catholically auanced. Fayth is here not so nakedly extolled, but that good workes also be necessarily requyred to be in a chrysten man. Neyther yet be good workes here in suche sorte magnified, that

what is
taught
in thys
postill.

175-8112



The peface.

that fayth whiche ought to be the foundation of the
chryſte religion is defrauded of her due place. Only
this one thyng I require of you, that you wold not
raſhly iudge of a pece of the wrytynge wythout the
hole circumſtaunce, but that ye wyl deliberately con
ferre one place wth another, and then I doubt not
but if any ſentence ſhall happen to be epyther obſcu
rely oꝝ incircumſpectly ſpoken, yet by the conference
of places ye ſhall perceiue the true meanyng & ſenſe
of the ſame. Certeynly as touchyng myne owne opi
nion in maters concernyng the chryſten religion, I
proteſt to all the worlde that as I ſubmyt my ſelfe
in all thynges to the cenſure and determinacion of
the church, ſo I thynke it vnlawfull foꝝ any man of
his owne priuate authoritie epyther to ſpeke oꝝ wryte
agaynſt the ſame. Yet I wol not deny, but mans in
firmittie ſhall otherwhyles erre. Hierome, Ambroſe,
and Auguſtine were men of excellent learnyng and
alſo holines, yet ſome faultes eſcaped them in theyꝝ
wrytyngeſ. Yea S. Juſtine openly retracted many
thynges. This I dare ſay with ſaynt Juſtine. Erre
in my wrytyngeſ I may, but an heretique I can be
none. Foꝝ beynge ones admonyſhed of my errour, I
wol not obſtinately defend the ſame, but ſubmyt my
ſelfe to the iudgement of the church. which I wold
hartely wyſhe y other wold do the ſame. Then theſe
diuerſe ſectes of Anabaptiſtes, of ſacramentaries, &
of other heretiques ſhuld not thus ſwarme abrode.
Then ſhuld y chryſten church be in much moꝝe quiet
the it is. Then ſhuld Chryſtes religio be moꝝe truly
kepte, and Chryſte hym ſelfe better pleaſed wth vs.
Which thyng I beſeche God, byyng to paſſe. Amen.
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and Gospels conteyned in thys

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*Gosn
Ioh. the .v. cha.*

*Gosn
Ioh. the .x. cha.*

*Exom. 20
Ioh. the .xvi. cha.*

*Gosn
Ioh. the .xvi. cha.*

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On the fyrst sonday after Ester. Fol. i.

The epistle on the fyrste sondaye after
Ester called lotte sondaye. The fyrst Epistle
of Ihon, the .v. Chapter.

Chargement.

Of the excellency of faythe and
how it ouercommeth the
worlde.



Most dere beloued byrthē, al that is bozne
of God ouercommeth the worlde. And
this is the victoꝝy that ouercommeth the
worlde, euen our faith. Who is it that
ouercommeth the worlde: but he whiche

Omne
quod na:
tum est
ex deo,
vincit
mundum
&c.

beleueth, that Iesus is the sonne of God: This is
he that cam by water and bloud Iesus Chyist not by
water onely: but by water and bloud. And the spi-
rite is bearynge witnesse, because the spirite is trueth
foꝝ there are thye which beare recoꝝd in heauen, the
father, the woꝝd, and holy goost. And these thye are
one. And there are thye whiche beare recoꝝde in erth
the spirite water and bloude: and these thye are one.
Yf we receyue the witnes of men, the witnes of God
is greater. foꝝ this is the witnes of God that is grea-
ter whiche he witnessed of his sonne. He that bele-
ueth on the sonne of God hath the witnesse in himself

The sermon vpon this Epistle.

Oure Epistle taken out of the fyrst epistle catho-
lyke of saynte Iohn, good chysten people, doth
shewe vs that we haue our byrth and generation frō
God which byrth doth pꝛocede of faith, and this is it
A. i. surely

On the fyrst sonday after Ester.

surely that ouercommeth the worlde that is to say the
lustes and concupiscences of sinne, which be pryde,
couetous and lechery. For verely there is I trust no
man amonges vs, but certainly knoweth that of na-
ture we be all bozne in synne, in vnrpghtuousnes, in
bitter ignoraunce of al ghostly and holy thinges. And
therfoze Saint Austine writeth on this wise. Behold
The wor
des of. S my brethzen behold the generation of mankynd from
Austine. the fyrste death of that fyrst man. For synne from the
fyrst man hath entred into this worlde and by synne
hath death entred, and so hath passed thzough al men
as with steth also thapostle. But marke (sayth saynt
Bertran
sit. Austine) this worde passed thzough. Sinne is runne
thzough vpon all the ofspyrnge of Adam, and for
this cause is the new bozn chylde gylty of euerlastyng
damnation, he hath not yet done syn, but he hath
caughte synne. For surely that fyrst sinne of our fore-
parentes byd not styll remayne in the headspyrnge,
but it passed thzough into the ofspyrnge, not into this
and that man but into all men. The fyrste synner the
fyrst transgressour begat synners subiecte to death.
Then came the Sauour of a virgine to heale and
saue them, he cam to the but not the waye that thou
camnest. For he pzocceded not of the concupiscence of
the male and female he came not of that bonde of con-
cupiscence. Bicause therfoze he came to the. not by the
waye, that thou camnest : therfoze he deliuered the.
But where dyd he fynde the? He founde the solde vn-
der sinne, lieng in the death of the fyrst man, drawing
vp the sinne of the first man being gylty and hauing
condemnation yet thou couldest discerne good and
euel asunder. Hethereto deare frēdes I haue reherfed
vnto

vnto you the wordes of saynt Austine. Wherfore to
 retourne to my purpose: forasmuche as we be bozne
 in sinne which bringeth with it ignoraunce, blindnes
 and vnfaithfulnes, therfore we can not chalēge this
 to our owne power and vertue that we belue Iesus
 to be Chyiste, but for the beleuyng herof we nede to
 be bozne agayne and to be renewed throughe the holy
 goost and by the worde of God, to thintent we maye Job. iij.
 purely vnderstande the thynges that be of God, and
 that we maye by saythe take holde of the promyses
 of Chyiste, and so finally with sure confidence deter-
 mine with oure selues that Iesus is Chyiste, that is
 to saye, the annoynted Kyng and Sauoure of the
 worlde. For no doubt before we be thus bozne a-
 gayne, we be all but Nicodemes, that is to saye, we
 maye well beleue that Chyist came as a great may-
 ster from God and that noman coulde do the sygnes
 and myracles that he dyd. But this is but an histo-
 riall sayth, and they that haue it do as yet walke out
 of the kyngdom of heuen with Nicodemus, to whom
 Chyist answereth. Vterly, verely, I saye vnto the,
 onles a man be bozne agayne from aboue, he can not
 se the kyngdome of God, whych selfe thyng the ho-
 ly Apostle saynte Ihon doth in this place declate in
 other termes sayenge: he can not beleue Iesus to be
 Chyiste. For he that beleueth not this, can not se the
 kyngdome of God. To beleue that Iesus is Chyist,
 surely to determine and conclude with thy selfe that
 Iesus is spiste to the a Sauour: and secondly, that
 he is a kyng annoynted with the oyle of gladnes, per-
 petually to rule, to preserue, and to defende the so sa-
 ued by hym, And here saint Ihons entente & purpose

Before
 we be
 newe
 bozne a-
 gayn: by
 spirite,
 we be all
 Nicodem-
 ites.

Job. iij.

1. Joh. v.

what it
 is to be-
 lieue that
 Iesus is
 Chyiste.

On the fyrste sonday after Ester.

A difference of saythes. is to declare vnto vs a difference betwene the hyssoriall saythe concernynge Christe (whiche the deuyl also hath, and so al hypocrities) and betwene the true and sauynge sayth which beleueth that Christe doth both saue vs and also taketh a continual charge and regarde of our saluacion. To this sayth we be bozne agayne whan through the holy gooste we be called by the worde to the knowlege of Gods wyll, to thyn- tent we maye vnderstande that Iesus is Christ, that is to wit, that he is suche one in whome is reposed all grace, helth defense, and sauegarde againste synne death, hell and the worlde. This he that beleueth, **Borne of God.** is sayde to be bozne of God, as though Saynt Ihon shuld say: To beleue that Iesus is Christe is not a worke of mans onely power and strength, but it is such a worke wherunto is required the power of God and an heuenly renewynge or regeneration wherby the holy goost trãssformeth and shapeth vs into new creatures. And what is this sayth which is so mygh- tie? It is (as I haue sayde) the same that maketh vs beleue that Iesus is the sonne of God that was bap- tised (whiche thynng is to be come by water) that suf- fered death and passion for the redemption of men) which is to be come by bloude) That Iesus Christ is veritie (for the holy goost doth withnesse it) that is to saye both trewe god and trewe man. And that he is trewe God thze thinges doth witnesse it in heuen, the father the sonne (which is himself) and the holy goost and these thze be one selfe witnesse. And that he is trewe man thze thinges doth beare record in erth, the spirite which he hath bequethed into the hãdes of his father at his death, the water with which he was bap- tised

On the fyfthe sondaye after Ester. Fol. iiii.

tified, and the bloude whiche he hath shed with water when his syde was percyd after that he was deade. And these thze thynges be one selfe witnesse. And yf we receiue the witnesse of menne, why shulde we not take the witnesse of God (which is infinitely greater than mans) that he is the sonne of God? This witnesse was made by God the father in his baptisme. And also he hath testified it in the mountain, he hath testified it by the lawe and by the prophetes. Mat. 17 Who so euer then beleueth that he is the sonne of God, he hath the witnes of God in hym, he receiue the recozde and testimonte of God, he is bozne of God, and this person is in the spirite of his fayth farre stronger then is the world and victozious ouer the world. Follow we then good bzythen and systers in our Sauiour Chyist Iesu this new byrth and generation of God, of fayth and of baptisme, lo, we haue ouercom all thynges that is to wit the world the fleshe and the concupiscences. Now yf we be vnseynedly deliuered and ryd, and no longer combzied with these false and flatterpynge thynges, surely the euyl spirite can haue no powze, no operation, no rule, no gouernaunce in vs, but than shall the spirite of God

only worke all and doo
all in vs. Vnto
this holy spirite of
God and vnto the
father, and the sonne thze per-
sons & one God be al thankes
honoure and glozy
yelded for euer ac-
cordinglye. Am.

A.iii.

The

On the fyrste sondaye after Ester.

The Gospell on the fyrste sondaye af-

ter Ester dape, called lothe sondape, the .xx. Chapter.

of Ihon.

Chargement.

**How Chyist appeareth to his disciples which
were gathered together, and of
theyr commission that
was gyuen them to
preache.**



saye bo:
his.

In the same day at night, which was the first
dape of the Sabothes, whan the doores
were shut, where the disciples were ga-
thered together for feare of the Jewes,
came Iesus, and stode in the myddes,
and sayd vnto them: Deace vnto you. And whan he
had so sayde, he shewed vnto them his handes and
his syde. The disciples then were glad, whan they
sawe the Lorde. Than sayd Iesus to them agayne:
Deace vnto you. As my father sent me, euen so send
I you also. And whan he hadde sayde these wordes,
he bzyethed on them, and sayeth vnto them. Receyue
the holy goost. whose synnes so euer ye remitte,
they are remitted vnto them. And whose so evers syn-
nes ye reteyne, they are reteyned. But Thomas
one of the twelue (whiche is called Didimus) was
not with them, whan Iesus came. The other dis-
ciples therfore sayde vnto hym, we haue sene oure
Lorde. But he sayde vnto them: excepte I se in
his handes the prynte of the nayles, and putte my
fynger into the prynte of the nayles, and thurstle my
hande into his syde, I wyl not beleue. And after
cyght

On the fyrst sondaye after Ester. Fol. liii.

eyghte dayes, agayne his disciples were within and Thomas was with them. Then came Iesus when the doores were shutte, and stode in the myddes, and sayde: Peace be vnto you. After that sayde he to Thomas, bynge thy synger hyther, and se my handes, and reache hyther thy hande, and thurstle it into my syde, and be not faithles, but saythfull. Thomas answered and sayde vnto hym, my Lorde and my God. Iesus sayde vnto hym: Thomas, because thou hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued. And many other signes dyd Iesus in the presence of his disciples, whiche are not wyten in this booke. These are wytten, that ye myght beleue, that Iesus is Christ the sonne of God, and that in beleuyng ye myght haue lyfe thowowe his name.

Beati
qui non
viderunt
et credi-
derunt.

The sermon vpon this Gospell.

The Gospell of this daye (good people) doth declare vnto vs the appearynge of oure Lorde Iesu Christ vnto his disciples after his resurrection from deathe to lyfe that is to witte, howe he came and shewed hymselfe vnto them, the doores beinge shut for feare of the Iues. And here trulpy he dyd shew vnto vs the diuersitie of bodie, and what difference there shalbe betwene the sensual bodie, and betwene the spiritual, betwene the material and corruptible bodie in this worlde, and betwene the glorified bodie and incorruptible after the resurrection. Truth it is also, & we ought not to suffer any infideles which set not their trust in Christ as were the Iues, to enter

On the fyrst sondaye after Ester.

Lu. xliij

in amonges vs frome whome the Apostles dyd shut
theyr doores. Nowe Iesus beyng in the myddes of
them dyd grete and salute them; gyuyng them his
peace, with whiche gretynge, he comforted and con-
firmed the hartes of his disciples that they shuld no-
thyng doubt of his resurrection whiche as the E-
uangelist sainte Luke witnesseth, they counted but
for a dreame. Wherefoze he shewed vnto them his
handes and his syde perfed. And by this shewynge
of his handes and feete, Chyiste openeth two thyn-
ges. Fyrst by these sygnes he wolde be knowen. For
in affliction is Chyiste truly knowen. Seconde, by
them he wolde assure his disciples of his glorio-
us resurrection. And verely this shalbe the signe of sal-
uation vnto the faythfull at the great day of iuge-
ment, and agayne the signe of lamentation & sorowe
vnto all vnfeythfull, which than shal se whom they
haue percyd. The feithfull shalbe gretely comforted
in seing him, as his disciples were at this tyme. To
these disciples I saie he dyd ones gyue his peace and
made them his Apostles that is to say his legates or
ambassadours not only of Iurpe, but of al the world,
in lyke maner as God the father had sent hym and
made hym Apostle in the world. And he gaue them
the holy goost to forgyue synnes, and to pardone in
his name, so that whose synnes so euer they forgaue
in erthe shuld be forgiuen in heauen. The pardon of
the Apostles verely was a signe of the trewe pardone
made in heauen. And suche as they wolde not re-
myt here in erthe, shulde not be remytted nor pardo-
ned in heauen. For this that they dyd not pardon nor
remytte men of theyr offences here in erth, was sygne
that

On the fyrst sonday after Ester. Fol. v.

that they were not pardonyd on hygh. Surely it is ^{saint. x} not man of hym selfe that forgyueth, but God. For ^{pilan.} as saynt Cypriane sayth. Non potest seruus remittere quod in domino commissū est (that is to saye) the scr-uaunt can not pardone the thyng that is trespassed agaynste the mayster. And therfore saynte Ambrose ^{S. Am.} sayth in his boke of Cain and Abell, that synnes be ^{bros.} forgyuen by the worde of God, wherof the preste is as an interpretour and certayn executour. But who were they whome they dyd not forgyue? Truly all those which dyd not gyue feyth and credence to theyr wordes. Nowe in this apperynge Thomas called Didimus was not present. Wherfore when the disciples dyd shewe hym that they had sene our Lorde rysyn agayne to lyfe, whiche had shewed vnto them bothe his handes and his syde perceyvd, he answered that he wolde not beleue them, onles he myghte se hym and put his synger in to the holes of the nayles and his hande in to his syde. So eyght dayes after oure Lorde (the dozes beyng shutte) dyd agayne apere in the myddes of them as he had done befoze and gaue them for gretynge his peace accordynge to the p̄lage of the Iues, by whiche is vnderstande ^{say bo:} quietnes of conscience and all goodnes. And nowe ^{bis.} Thomas was there also vnto whome he sayde (answerynge hym vnto the wordes whiche he had sayde by his vnfeithfulnes) beholde my handes and put thy synger into the hooles, holde forth thy hande and put it into my syde. Be no moze feythles: but saythfull, hereby declarynge vnto hym that he seeth all, that he heareth all, that he is in all places, and that he maye do all. Whiche done, Thomas dyd confesse

B.i. hym



On the fyfth sondaye after Ester.

hym to be his Lord and his God. And truly not so much Thomas dyd this as the spirite of fayth which with the fayth entred into hym. At that tyme our Lord gaue witness of fayth vnto Thomas whiche hath beleued in seying of hym, but he doth geue farre greater prayse and commendation vnto them whiche haue beleued, and yet haue not sene hym in person corporally, but only spiritually with the eye of sepyth or mystically in some of his sacraments, and also vnto them whiche shall beleue him. Then let vs beleue hym, by seyinge him spiritually, and so doyng we shall be moze happy then Thomas, in this that he hath sene hym corporally. Now, sayth the Euangelist, all these thinges be writen vnto vs, to thende that we shulde beleue that Iesus is Christ the sonne of God: and in beleuyng this, that we shulde haue euerlastynge lyfe by his name. For asmuch as the ende and vse of all the sygnes and miracles of Christe is that by them we shulde be broughte and allured to the true fayth in Christ, which thing shall make vs to enioye euerlastynge blysse thzough his name that is to wit, by his word. For verely Gods word is the vertue & power of God vnto the helth and saluation of al that beleue on Christ Iesus our Lord & redemer. To whom with the father & holy ghost be glory & praise for euer. Am.

The vse
of mira-
cles.

Rom. 1.

The Epistle on the seconde sondaye after Ester. The .i. Epistle of Peter the .v. Chapter.

Argument.

The Apostle saynt Peter doth exhort vs here to folow Christ in all thynges, euen as wepe folowe thep? shepherde,

Moost



Most derely beloued bryethē, Chyriste also suffered for vs leauing to vs an exēple, that ye shuld folow his stēppes, which dyd no synne, neyther was there gyle founde in his mouthe: whiche whan he was reupled, reupled not agayne: whan he suffered, he threathened not, but comitted the vengeaunce to him that iudgeth ryghtuously whiche his owne selfe bare oure synnes in his body on the tree, that we beyng deliuered from synne, shulde lyue vnto rightuoulnes. By whose stēppes ye were healed. For ye were as shepe goynge astraye, but are now turned vnto the shepherde and byshop of your soules.

The sermon vpon this Epistle.

The Epistle of this daye (good chrysten people) whiche be the wordes of saynt Peter doth put befoze our eyes the liue of our Lord Iesu Chyrist to this intent and purpose that we shuld folow hym as a perfecte president and exemplar. For it is he whiche dyed for vs, which hath done no synne, accordyng to the sayeng of the prophete Esai. and in whose mouth hath bene founde no gyle nor deceipte. And whiche when any sayde harme by hym, he sayde no harme agayne. When he suffered, he dyd not threaten, but commytted the vengeaunce vnto hym that iudgeth iustly, that is to wit vnto God the father. No doubt God iudgeth ryghtly, neyther regarding mens persons (as doth the worlde) neyther only after the outward woorkes but after the hart and outward woorkes to. And therfore is gods iugement accordyng to the trouthe as Paule sayeth. Furthermoze it is Chyriste Rom. ii. B. ii. which

10

der

21

On the.ii.sondaye after Ester.

whiche hath bozne our synnes on the tree of the crosse
 that oure synnes myghte be so by hym taken awaye
 and we beyng deade vnto synne shulde lyue vnto
 iustice. But what iustice? Truly vnto the iustice oꝝ
 ryghtuousnes that procedeth of sayth which is fco m
 aboue. For we be healed of our synne by his woun-
 des, by his passion, by his sacrificyng for vs. Woher-
 for this is the finall vse of our delyueraunce oꝝ iusti-
 fication by Christ, that we shuld no longer lyue vnto
 synne, but vnto iustice and vertue. As though saynt
 Peter wolde saye. Ye woll be Christians whos Christ
 hath redemed, than go to, it shall not becom you any
 longer by disobedience towardes youre rulers and
 superiours to lyue vnto synne but vnto ryghteous-
 nes, to thintent ye maye be obedient vnto them and
 suffre persecution, beration, yea and dethe of them yf
 occasion be gyuen, euen as Christe dyd. And this is
 euen the ryght vse of Christes passion, to lyue a newe
 lyfe & to become iust and rightuous in al our liuing.
 For as the Apostle saynte Paule witneseth wrytinge
 to the Ephesians, we be the workmanshype of God
 created and made to do good workes. But to retorne
 to the texte, S. Peter allegeth here vnto you (good
 people) the wordes of the prophete Esaye, where he
 sayeth, that by the stryppes and woundes of Christ ye
 were healed. A mooste comfortable wordes. Bytter
 verely were these stryppes to oure Sauoure Christe,
 but they were swete to vs, so swete that without them
 we shulde haue ben in moost paynful misery and an-
 guysh. Let vs than neuer put out of oure myndes
 this moost comfortable tidinges this swete and me-
 ry Gospel that Christ bare our synnes in his bodye

On the.ii.sondaye after Ester. Fol.viii.

on the tree. This treasure I meane the knowlege of
this thyng who so wanteth is moost nedye and poze
yea he hath nothyng at all. For this is (no doubt) Mat. xiii
that p̄ciouse perle that Chyſte ſpeaketh of in the
Goſpell of Mathew, where he ſayeth, that the kyng-
dome of heauen is lyke vnto a marchaunte man, ſe-
kyng goodly perles whiche whan he founde one p̄ci-
ous perle, went and ſold all that he had and bought
it. Nowe thoughe thys thyng be playne ynoughe
and apparaunt: yet with your patience I wyl de-
clare vnto you what the moost excellent doctour
of the church ſaynte Hierome wytteth bypon this
place. Surely (ſayeth ſaynte Hierome) there is one The wordes of S Hierom.
perle moost p̄ciouse of all, that is to wit, the know-
lege of our Sauoure and the miſtery of his paſ-
ſion and reſurrection, whiche whan a marchaunte
man hath founde (as ſaynte Paule the Apoſtle dyd)
he deſpyſeth all the miſteries of the lawe and prophe-
tes and his olde obſeruauncies wherin he lyued with-
out reſpoche, yea and he regardeth them no better
than the parynges of his nayles oz chypes to thin-
tent to wyne Chyſte vnto hym. This Chyſte (as
Ihon baptiſt witneſſeth) is the lambe of God which Ioh. i.
taketh awaye the synne of the worlde. Where as
before his commynge we were as ſhepe wanderyng
without a ſheperde but now by fayth we be con-
uerted vnto oure ſheperde which is the onely good
ſhepherde, and vnto the byſhop of our ſoules which
is eternall, alwayes mediatoure and interceſſoure
for vs, alwayes preſentyng and offerynge hymſelfe
for vs. Let vs than good people folow his conuerſa-
tion, Let vs beare patiently al thinges for the loue of

R.iii. him

On the seconde sondaye after Ester.

hym, which hath suffred so many tribulations and extreme paynes for vs. Let vs not by any wyllynge
Let vs not speake any vttrouthe, fraude, dissimulation, and lyes. Let vs not curse, if any say euill of vs. Let vs not threathen if any do greue vs. Let vs giue by al vengeaunce vnto God. Let vs remembre the good whiche he hath done vs by his glorious passion, that we maye be deade with him as to him, and mortified by his spirite as to vs. Let vs lyue no moze in beastly wise to our selues but in most clenly sorte to him, which is our iustice, for we be the shepe whiche he hath conuerted from wandering forthe of the right path, from errour and infidelitie, vnto faith. He is our shepherde, let vs worthely folow him vnto the pasture of lyfe. He is our bishop, our mediator our intercessour, our oblation. And how do we feare that we shulde not be exalted to his gloze? Let vs haue this fayth that none is refused which foloweth hym mekely and patiently. Who so euer hath this fayth can not perishe, yea there was neuer so great a synner but that this mediator and raunsomer hath satisfied for him, if being truly couerted and penitent for his synnes he be garnished and cladde with this fruteful faith and brenning charitie and hope in him which is our only sauour and redemer. To whom with the euerlasting father of heauen and holy goost be glory without ende, in secula seculorum. Amen.

The Gospel on the seconde sonday after Ester day. The .x. Chapter of Ihon.
Whargument.

Christe

On the .ii. sondaye after Ester. Fol. viii.

Christe is the true shepherde.



Jesus said to his disciples. I am the good
shepherde. A good shepherde gyueth his
lyfe for his shepe. An hyred seruaunt, and
he whiche is not the shepherde neither the
shepe are his owne, seeth the wolfe come

Ego sum
pastor bo
nus.

and leueth the shepe and fleeth and the wolfe catcheth
and scattereth the shepe. The hired seruaunt fleeth
because he is an hired seruaunt, and careth not for
the shepe. I am the good shepeherd and knowe my
shepe, and I am knowen of myne. As my father
knoweth me, euen so know I also my father. And I
geue my lyfe for the shepe, and other shepe I haue,
whiche are not of this folde, Them also muste I
brynge, and they shall heare my voyce, and there
shall be one folde and one shepeherde.

The sermon vpon this Gospell.

In this Gospell good people our Lord doth shew
vs, that he is the true and right shepherd. And it
is good reason, for he only hath giuen himselfe vnto
the death, and hath quyckened all his shepe. He
alonly doth nourish with his doctrine all his shepe
with the fode of euerlastinge life. Yf the wolfe doth
come, that is the greates deuell of hell or any of hys
members, he neuer forsaketh his shepe but doth de-
fende and delyuer them from the force and myghte
of the enemye, for he is stronge aboue al. and is more
myghty then all, And also the shepe be his, for he
hath bought them with a greates prys, whiche is
aboue all pryses. Wherefore he loueth them accordyng
to the prys, that is to say, more than any thought can
thinke or tonge expresse. And he hath not alonly
boughte them agayne, but he hath made and created
them

On the seconde sondaye after Ester.

them, so that they be his owne hãde workes and his owne shepe. He surely is the shepherde by whome all thinges bene made. wherfore naturally he can not hate them. He is no forgetfull shepeherde, but a shepherde knowing al, he can forget nothinge. For as the eternall father knoweth all: so in lyke maner he knoweth al. As the father eternal knoweth all in giuing him al, in lyke maner he knoweth his shepe in giuing them al. For he gyueth the lyfe, wisdom and myght. Yea and suche lyfe, wisdom, and might, as is aboute the capacite of the world. For those that be according to the worlde be but shadowes of them. And by this wysdō which surmounteth the world, his shepe know him. This is the good herdmã giuing life to all knowing al & which is almighty. But the hired shepherd is none suche. He doth not dye for his shepe. He doth not gyue them lyfe. Yea when the wolfe commeth he doth leaue them forasmoch as they be not his owne. He hath nether made them nor yet boughte them a gayne. He therfore rennyth awaye, and letteth them be losse, and deuoured with the wolfe, and synally goo into euerlastyng dampnation. He is vnmighty. He is ignozãt & cleane vnylike vnto the good herdmã. Furthermore this hired shepherd hath but a litle and a particuler flocke. But the goodherdmã hath a grete flocke, he hath the flocke of the nation of Israell and of al other nations. He hath þ̃ vniuersal flock, which from daye to daye he leadeth and gatherith to gether that they maye heare his swete voyce and his holpe doctrine (whiche is the doctrine of the gossell) tyll tyme that all the worlde shall be but one flocke, and that there be but one herdman, whiche is our Lorde Iesu

On the.ii.sondaye after Ester. Fol. ix.

Jesu Chyiste, as it is sayde here. And there shall be made one shepecote and one herdman. Now by this parable (good frendes) we be taught and enformed of the true office of Chyist, and wherfoze he came into this worlde. His office wherunto he was sent by his fater was to teach vs, and also to saue vs. As touchynge his doctrine and teachinge, who euer in sedynge of his flocke was moze watchyng, moze busy, moze paynfull than he was? Who euer ministred to his shepe moze diligently the fode of the heauenly wysdome? All that harde hym speake and preache, were assouped vppon his doctrine. For he taughte them not after the fashion of the scribes and pharisees which neuertheles were the greate doctours of the lawe, but as one hauing a wonderfull grace and speciall authoritie, Yea euen his very enemies were compelled to witnesse with hym that he taughte the waye of God in trouthe, as appeareth in the Gospel of Matheu. Neyther dyd Chyiste only teache his shepe, that is to saye, those that folowed hym lyke shepe that were wel nere lost, but he also healed them of theyr moost greuous soores bestowyng euen his very lyfe for them. For I praye you dyd he not dye for our synnes? Was it not he only which with his bloude washed awaye the fylthe of our wickednesse? Yea doubtles. But who be these hyzelynges whiche whan they se the wolf come to deuour the shepe, rüne theyr waye? Surely these be those which preache the worde and that parchaunce also purely, but they preach it for lucre, for honour, for glozie, or for the bellies sake. These I say be no true herdme but hirelings, for these dyue not awaye the rauenous wol-

Mat. 66

Mat. 22.

On the seconde sondaye after Ester.

Jer. xxiij

Sapnt
Jerom.

ues, that is to say, the deuyl and his lymmes, whom
holy writ calleth also Antichristes which persecute
and deuoure Chyristes flocke, but as soone as perse-
cution and trouble for gods worde commeth, anone
they are gone. Of theie doth the prophete Jerempe
speake, sayenge: Wo be vnto the shepherdes that
destroie and skatter my flocke. I wyll therfore vispe
the wickednes of theyr ymaginations. It is true be-
ryly that the Apostell writeth: He that despyeth an
ouersyghte or a cure ouer a flocke (whiche after the
greke worde is called a byshopprich) coueteth a good
worke. Lo sayth saynte Jerome wytyng to Oce-
nus, the Apostle calleth a byshopprich a worke and
not a dignitie, a labour and not a deintenes a worke
wherby thoughe humilitie he muste be lowly and
not swell in pryde. For a byshop or curate sayeth he
muste be fauteles, sobre, full of good doctrine and
mete to teache, not gyuen to foule and filthy gaites
but meke, diligent, full of charitie accordyng to the
exemple of Chyrist the hygh and supreme shepherde
of all and the shepherde of shepherdes whiche (as
this Gospell saythe) gaue his owne lyfe for the saue-
garde and helth of his shepe that is to save of all vs
that folowe hym to oure poure, and beleue on him.
Wherfore these thinges well weyed and considered,
how happy be we to haue such a herdman & to know
loue, folowe, and heare his swete voyce that gyueth
lyfe, to heare his doctrine, to be repasted & fed with
the meate which giueth euerlastyng lyfe, & finally
to haue wisdom and might that surmounteth the
woylde by the sayde our herdman, lyghtenyng vs
in him by fapth, drawing vs to him by hope, and in
flamynge

On the .iii. sondaye after Ester.

Fol. r.

Camynge vs by charitie. Vnto hym therfoze be glorie, thanks, prayse, and imperie in all the nations within the copasse of the earth for euer & euer. Amen.

The Epistle on the .iii. sonday after Ester. The first Epistle of saynt Peter the ii. Chapter.

Chargement.

Peter exhorteth to laye asyde al byce, to absteyne from fleshy lustes and to obeye tempoꝛal rulers.



Carely beloued, I beseeche you as straungers and pylgrymes, absteyne from fleshy lustes, which fyghte against the soule, hauinge honest conuersation amonge the Gentyls, that were as they sklaunder you as euell doers, esteeming you by good woꝛkes they may prayse God in the daye of visitation. Submitte your selues therfoze vnto all maner ordinaunce of man for our Loꝛdes sake, whether it be kyng, as vnto the chiefe heed: or vnto rulers as vnto them that are sente of hym, for the punysshmente of euell doers and prayse of well doers. For so is the wyll of God, by well doyng to stoppe the mouthes of folish and ignoꝛaunt men: as fre, and not as haupnge the fredome for a cloke of malice, but as seruantes of God. Honour all men. Loue brotherhode. Feare God, honour the kyng. Seruautes be ye subiecte in all feare to your masters, not onely if they be good and courteous, but also though they be frowarde. For it cometh of grace in Chyiste Iesus our Loꝛde.

The sermon vpon this Epistle.

C. ii.

This

On the .i.iii. sondaye after Ester.

This Epistle, welbeloued audience in our saui-
our Chyriste is very excellent and notable. For
in it is handeled the second parte of Chyristianite that
is to wit, how after we haue ones receiued and taken
the euangell or glad tydynge of oure saluation
(whiche thyng we cal commonly in englyshe a Gos-
pell) we oughte in this lyfe to lyue. In the pzoesse
that goeth befoze this epistle, saynt Peter teacheth
vs the other part of Chyristianitie, whiche resteth in
sayth, howe we ought to beleue the Gospell, and also
how we be buplded vppon Chyriste the corner stone,
where as befoze that tyme, we were the chyl dren of
vengeaunce and were as chyl dren refused and cast-
awayes in gods spght but now made the chyl dren of
God by Chyriste. Whiche treasure truly saynt Peter
doth lyfte vp with pzaples aboue measure, so that
it were wel with vs, if after the recepyng of so grete
graces and ryches at baptisme we myght be lycen-
ced forth with to departe out of this myserable lyfe.
But for asinoche as we dye not by and by after the
recepyng of so greate graces and gyftes, therfoze
nowe doth saynte Peter teache vs howe we shulde
lyue here in earth, that we dye not eternally. For the
deuyll of helle our mortall enemye neuer slepeth but
euer watcherh eyther quyte and cleane to plucke vs
from godes worde, or at leaste waye to wery vs and
make vs slauthfull and recheles in doyng of good
wozkes. For it cometh so comunly to passe, that
forthwith when men heare by the pzeachinge of the
Gospell that they be set at peace with God and puri-
fied in his sighte by theyr saythe in hym, than fewe
or none wyll do any longer any goodnes at al, which
thyng

thyng (as appeareth) chaunced in saynte Peters
 tyme. By reasone wherof, he toke occasion to wyte ^{The oc-}
 these thynges concernynge the ordinaunce of the ^{casion}
 chystiane lyfe. As though this holy Apostle Peter of thys ^{of thys}
 wolde saye. Good brythren syth ye haue nowe recei- ^{epistle.}
 ued the gospell, and syth ye be purifyed and pour-
 ged of your synnes by fayth in Christ nowe it shall
 be your partes to goo about to redresse your ma-
 ner of lyuynge, and to absteyne from fleshely desires
 and lustes. But it is an horrible thyng to be spoken
 that fleshely desyres and lustes do not cease no not
 in the Chyristened persones. Yea we se by dayly expe-
 rience that than by occasion carnall desires do bryke
 forth, not bycause this faulte commeth by the Gos-
 pell, as many enemyes of the Gospell at this daye
 blasphemously do allege, but bycause the deuell
 is the enemy of the Gospell and of the iustice whiche
 the Gospell teacheth. He neuer slepeth though we
 slepe neuer so soundely and carelessly, but lyke a ro-
 ryng lyeon runneth and leapeth aboute, sekynge
 whome to deuoure, as thapostle saynt Peter wit-
 nesseth in the ende of this fyrste Epistle. But foras-
 much as the power of desires and lustes is so great
 yea and that after Chyristendome receiuid, saynt Pe-
 ter vsyth certayne watlyke wordes wherewith he ex-
 presseth the strength and power of these fleshely and
 worldly desires, which he sayth do warre against vs
 and (as the greke word purporeth) do dayly exercise
 with vs a pyched felde, whiche thyng the scripture ^{militans}
 otherwhyles calleth the batayle of the flesh and of
 the spirite, against whiche skale any outwarde wo-
 kes can do any good. As the holy fathers also haue

On the .iii. sondaye after Ester.

Note
this ex-
ample of
saynte
Hierom.

confessed and complayned of themselves. For saynt Hierom himselfe when he sought euery where a pres-
ent remedy agaynst the despyres of the fleshe, at last
after longe deliberation departed into the woode,
trustynge that by this meane, he shoulde eschue and
shake of from hym his carnall and fleshely despyres,
but it wolde not be, for euen in his very misery and
beracion of his body whiche he toke vpon hymselfe
for that purpose, he yet thought he satte at Rome a-
monges the Romane ladyes, and that he daunced
with them. Wherfore syth here in this lyfe it is won-
derfull harde viterly to do away carnall despyres: the
holy fathers and prophetes despyed with hyghe la-
mentation that they myghte be lycenced to departe
out of this vale of teares to the heauenly and per-
fite toyes. For here they thoughte themselves onely
straungers and as pylgrynes or wayfaringe men.
Whiche thinge the Apostle Paule in his seconde E-
pistle to the Cozinthians doth wonderfull well de-
clare, wrytyng on this wyse. We knowe, sayeth he
that yf our earthy mansion of this dwellynge were
destroyed, we haue a buyldynge of God, an habita-
tion not made with handes, but cuerlastyng in hea-
uen. And therfore sygh we, despyrre to be clothed
with our mansion whiche is from heauen, so yet yf
we be founde clothed and not naked. And verily,
suche straungers saynte Peter here wylleth vs to
be, whiche oughte continually to loke vp, to tra-
uell, and labour thetherwarde, settynge asyde all
earthly thynges, all cares and worldly despyres, and
euer to stande redy, in hope to be deliuered out of
this oure earthly tabernacle or hostyle, and to en-
ioye

4. Cor. 5

On the.iii. sondaye after Ester.

Fol.xii.

loꝛe the euerlastyng inheritaunce. Howe beit yet in
the meane season, good people, we teache not (as do
these Anabaptistes) that he that hath ryches shulde
cast them awaye, but that he cleaue not in harte vn-
to them, lyke as other places of holy scripture do
teache vs, and namely this present Epistle of saynte
Peter, whiche by a similitude of straungers oꝛ way-
faryng men, doth declare vnto vs, that in the hostrepe
of this present woꝛlde, we shulde be in loue with no-
thyng, we shuld haꝛnly and ambiciously requyre
nothyng, that is in our hostes house whiche is the
woꝛld, euen none otherwise, than a straunger, a paw-
mer, oꝛ wayfaryng body doth, which knoweth that
nothyng in his yꝛne oꝛ lodgyng doth pertaine vnto
hym, but only maketh hast homeward into his owne
contrey. Now they which be in loue and admiration
with any thinge in this woꝛld, can not be called fozen
ners, straungers, oꝛ pylgrimes, but citisens and in-
habitaꝛtes of this woꝛld. Wherfoꝛe it is greate folly
foꝛ vs Chyristen men and women to be in loue with
the thynges of the woꝛlde, and to seke pleasure in car-
nall desyre, syth suche thynges belonge nomoꝛe to
vs. But I praye you what vices doth saynte Peter
call here desyres? Surely not only those grosse faul-
tes, but also the inwarde croked affections, whiche
doubtles be the very causes of those outwarde and
grosse vices. Saint Peter therfoꝛe wytyngne especi-
ally to the Iues, whiche were disperpled abrode in
dyuers countreys, and by them vnto vs Englyshe
men yea and to al others, ryght tenderly exhorteth
them, callyng the his moost derely beloued bꝛethꝛen
to absteyne as foꝛrenners and straungers, from all
fleshly

Agaynst
Anabap-
tistes.

A

what be
carnall
desyres.

On the.iii.sondaye after Ester.

fleshly lustes, that is to witte, all vices, which of nature do stycke to the fleshe, which vices do kepe continuall warre and batell against the soule and spirite of man that euer moze traueleth and laboureth to do the wyl of God. And he wylleth them that they haue honest conuerfaction amonges the Hethen persons and paynyms whiche worshipped false Gods amonge whome at that tyme when saynt Peter wrot this Epistle the christen men lyued. Saynte Peter therfoze meaneth not that christen men shuld departe from the paynyms or Hethen men but that they shuld lyue honestly amonges them, to chintent that where as they backbyte them as euill doers, they myghte se theyr good workes and glorifye God in the daye of vlsitation, that is to saye, that the paynyms beinge moze rightly instructed and taughte by the honeste lyfe of christen men, myght by Goddes vlsitation be called also to the Gospell, and so haue a better opinion and iugement of Gods worde, whiche thyng in dede came to passe in the prymatyue churche by the godly exemple of the good Apostlicall fathers and of the deuoute christen people in Rome and els wher: where as now the paynyms and infidels as be turkes and Iues be rather greuoulye offended and plucked frome the Gospell then allured vnto it by therexemple of vs Christen men and women. Wherefoze it is soze to be feared, lest God wyl at laste vlsyte vs, not by heappynge vpon vs his benefytes and graces whiche we refuse and neglecte, but by pourynge vpon vs his iuste yre and vengeaunce accorpyng to oure merites and desertes. Be we subiecte therfoze (good christen people) to the worde of

In the
daye of
vlsitatio

On the.iii.sonday after Ester. Fol.xiii.

of God. Obeie we his commaundementes taughte
vs there. Let our lyght shyne befoze men and name-
ly befoze the proude Pharisees and infidels (whiche mat. vii.
thynke there is no God) that they may se our good
workes and honest conuersacion and gloryfy our fa-
ther in heuen. Let vs submitte our selues, accordyng
to Peters counsaile here, vnto euery humane crea-
ture, that is to saye, vnto all ciuile ordinaunce of
power whiche mortall men do administer, and that
euen for our Lordes sake. For it pleaseth our Lorde
we shulde so do, lest our conscience shulde be despy-
led with synne thzough disobedience. And here may
ye lerne (good people) that when ye obeie the heade
ruler of the common weale, ye do please god by this
obedience. Be obedient therfoze sayeth saynte Pe-
ter whether it be vnto kyng, as vnto the chese hed,
or vnto rulers as to them that are sent of hym for
the punishment of euell doers. And surely as wit-
nesseth Paule, who soeuer withstandeth power re- Ro. xii.
sisteth the ordinaunce of God. For he is the officer
of God to take vengeaunce on them that do euell.
Wherfoze ye must obeie (sayeth Paule) not only for
feare of vengeaunce, but also bycause of conscience.
For as it foloweth here in the texte, so is the wyll of
God, that with well doyng, ye may stoppe and put
to silence the ignoraunce of folysh persons, whiche
ostentymes iuge of such thinges as they vnderstand
not, and whiche esteeme the Gospell and the worde of
God by the maners of the imbracers therof (whiche
of scaplesie many tymes do fall into fowle vices) and Rom. i.
do not esteeme it by the owne propre nature. Where
as in dede it is the power and vertue of God to the
D.i. helth

On the.iii.sondage after Ester.

Fraterni-
tie.

helth and saluation of all them that beleue. Let vs then good chystene people so be free and vse the libertie of the Gospell, that we haue it not for a cloke of nauynnes, workynge (vnder the pzetence of it) all lewdnes accozdyng to our foule lustes and desires, as many called gospellers and goostly bzethzen do, which be in dede no gospellers but bablers no true bzethzen but false bzethzen, no chystians but anti-chyistes and sklaunders of Gods holy worde. Let vs than be no feyned chystians but right chystians, and true seruantes of God. Let vs honoure and haue in reuerence all men. Let vs loue bzotherhode not bzotherhode of monkes, fryers, nunnes, and such other cloystered and disguysed people which vnder the cloke of fraternitie oz bzotherhode deuoure poze wydowes houses and the lyupnges of other in their fraytres, and of whom the chysten people been fowly mocked and seduced whyle they perswade them that they can do no better then be of they? bzotherhode, whiche in dede is nothynge els but a swarme of ydle dzanes that lyue not by the swete of their face (as Gods commaundemente byddeth them) but by other mens labours vnder the cloke of longe prayer, but let vs loue suche bzotherhode and fraternitie as Gods worde alloweth, whiche is that we shulde loue one an other after a gentle and chystian maner, all Loydlynnes and proude lokes layde downe, and when we make a dyner oz feast, not to call the ryche which may quyte vs agayne but our pooze chystene bzethzen and systers which can not acquyte vs, but our father in heuen shall acquyte it vs. This is verely the bzotherhode that our maistre Chyist alloweth

On the .lii. sondaye after Ester. Fol.xiiij.

eth, and that his disciple saint Peter doth here speake of. Let vs than feare God whiche doth prosper our obedience and helpeth vs that we may truly honour all men, that we maye loue brotherhode, and gyue due honoure to our Kyng whiche is our supreme hedde next vnder Christ, none excepted, neyther bishop of Rome nor other. For if there were, saynt Peter wolde not haue passed it ouer with silence. **Rey-**ther is it to be thoughte that Peter whiche was one of Christes Apostles and of the cheifest, knewe not the bysshop of Romes power or his owne power. He knowleged no suche supremacie as the bishoppe of Rome doth chalenge vnto him in that he is saint Peters successour. Saint Peter byddeth vs here feare God and honour the King. If the bishop of Rome were to be honoured nexte God and befoze Kinges, why doth saint Peter set the Kinge next to God? Yea why doth he speake nothing at all of the bishoppe of Romes authoritie? So ye se that saint Peter maketh nothing with the bishop of Rome, and yet he sayeth he is his successour. But what shulde I speake moze of this mater? I doubt not but longe ago there is none of vs but regardeth the bishop of Rome none otherwysse, then an other byshop in his byshopryche ought to be regarded. Let him medle with his owne flocke, with vs he hath nothing a do, any otherwysse than one christen man hath to do with an other. Let vs therfoze charitably pray for hym, that he may execute his offyce in his owne diocese and not entre in to other mens offices. Let vs than honour our kinge next vnto God, as our supreme hedde, accordinge to saint Peters counsaile in this Epistle, and accordyng

D.ii. to the

On the .iij. sondaye after Ester.

to the aduise of saynt Paule in the place befoze alle-
ged. Let also seruauntes obey theyr masters, not on-
ly pf they be good and courteouse, but also thoughe
they be roughe and frowarde, not doyng scrupce to
Ephes. vi the eye (as Paule sayeth wytyng to the Ephesians)
and as they do that go aboute to please men, but as
the seruauntes of Chyiste, doyng the wyll of God
from the harte with good wyl, seruyng God and not
men. For so is it thanke woorthy, sayth saynt Peter.
Hitherto haue we shortly declared vnto you the mea-
ninge of this Epistle. Nowe therfoze good people if
ye woll be true chryistians, if ye woll be true feithfull
persons, boost not of youre feith in wordes, but de-
clare in your dedes and workes, that ye haue the feith
of Chyiste. Let vs shew our beleue in such workes,
as this Apostle saynt Peter doth here exhorte vs to,
and than shal we vndoubtedly haue the ryght belefe
and sayth in Iesu Chyist, which in whom so euer it is
in, can not but byynge forth frute in due season euen
Mat. xij as sede doth that is sowne in the good grounde, some
an hundzeth folde some sixty folde some thyrty fold.
And this sayth thus garnyshe with the workes of
charitie shal iustifie vs and make vs the chyldren
of God and inheritous of his heuenly kyngdome,
Mat. xij whiche was prepared for vs befoze the begynnyng
of the worlde by the father of heauen, to whome with
the sonne and holy goost be glorie and prayse euer-
lastyngly. Amen.

¶ The gospell on the thyrde sonday af-
ter Ester. The. xvi. Chapter of Ihon.

Thargument.

¶ Of the gostly raigne and kingdom of Chyiste.
Iesus

On the.iii. sonday after Ester. Fol.xv:



Jesus sayd to his disciples. A lytle and ye shall not se me, and agayne a lytle, and ye shall se me for I go to my father. Then sayd of his disciples one to another, what is this that he sayeth vnto vs, a lytle and ye shall not se me, and agayne a lytle and ye shall se me, and that I go to my father? They sayd therfoze: what is this that he sayeth: a lytle: we wote not what he sayeth. Jesus perceiued that they wold aske hym, and sayde vnto them, Ye enqurze of this betwene youre selues, because I sayde a lytle, and ye shall not se me, and agayne a lytle and ye shall se me. Merely verely I saye vnto you, ye shall wepe and lamente, but the worlde shall reioyse. Ye shall sorowe, but your sorowe shall be turned to ioye. The woman whan she trauapleth hath sorowe, because her houre is come. But when she hath brought forth her chyld, she remembzeth nomoze the angurthe for the ioye, that the man is bozne into the worlde. And ye now therfoze haue sorowe, but I shall se you agayne, and your harte shall reioyse, and your ioye no man taketh from you.

The sermon vpon this Gospell.

In the Gospell of this daye (good christen people) it is fyrst to be considered of vs how our sauour Christ ascerteyneth his louing disciples of his crosse and passion that he shulde suffre for the raunsomyng of the worlde, and also of his moste glozious vprysynge agayne from death to lyfe. And furthermoze how he sheweth by his vprysynge or resurrec-

D.iii.

tion

On the.iii.sondaye after Ester.

tion he shulde begynne his raigne and haue a coming to his father. And assuredly, the preaching and foze shewyng hereof, was right necessary for the Apostles of Christ to be often taught and dyruen into theyr heades. For the fleshe (as Christ sayeth hymselfe) is weake, and agayne the articles of Christes religion be suche, that they surmounte the skender capacitie of mans wit, neither can they easely be perceiued. This is the cause, why Christ lyke a feythful master neuer ceaseth to dytue into his disciples heades the summe and content of our fayth, to thintent he myght fully execute thospyce that he cam for. This then is his sentence and minde, which he declareth to his disciples. within a litle whyle (o you my louing scoters and disciples) I shalbe betrayed vnto the Iues, as I haue often times heretofore shewed vnto you that I shuld be condemned, scourged, bobbed, and at last naped to the crosse. And bycause lyke as the prophet Jonas was in the whales bely thre daies and thre nyghtes I must lykewyse be buryed in the grounde for the space of thre dayes and thre nightes: Therfore for a lytle whyle in dede ye shall not se me. But agayne after a lytle whyle, that is to witte, the thyrde daye after whan I shall ryse agayne, ye shall verely se me, how be it, that shall not be longe, for I muste awaye to my father and begynne with hym my gosly raygne. No deare frendes with such woordes Christ teacheth his Apostles what maner thinge his kingdome shulde be, and how the commynge is to the same. Verely the kingdom of Christ is none other thing than that Christ hath conquered the worlde synne, deathe, satan, and hell, and furthermoze hath taken

mat. xij.

Christes
reygne.

Ephe. i.
and. iij.

On the.iii.sonday after Ester. Fol.xvi.

taken of his heuenly father all power both in heuen
and in erth in such sort, as henfforth, he is ordeyned
to be the most mighty kinge ouer the mount **Sion**, Iſa. lvi
leadynge and gouernynge his subiectes in most roy-
all wyse with the holy spirite of comferte. Into this
his kingdom it behoued him to entre by the crosse, by
shedynge his most precious bloud and by death, lyke
as the prophet **Dauid** longe befoze had prophesied of Iſa. lii.
him, sayeng, he shall drinke of the floude in the way,
and therfoze he shall lyfte vp his heade. And yet this
spirituall kingdome was not moche knowne to his
Apostles. For they thoughte that the kingdome of
Christ shuld haue ben rather a worldly and an out-
warde kingdom, which thing they styl loked for, vntyl
the tyme that the spirite was gyuen them whiche
taught them the vndoubted knowledge hereof, and
how they ought to come therunto and to get it, and
how to dwell and continue in the same. If we ther-
foze be in lyke wyse mynded to entre into his kynge-
dome, and by **Christ** to vanquish synne, death **Sa-**
tan, and hel: we must nedes knowledge & take **Christ**
for our high Lord and sauour, for oure kinge and
bishop, fastly beleuing that we be made at one again
with the father of heauen by his precious bloude and
in sufferynge and doing the thinges that **Dauid** spea- 1. Tim. ii.
keth of where he sayethe. If we shall suffre togyther
with hym: we shall surely also reygne with hym.

Second, we haue here an exemple of oure natu- An exam-
ple of
oure ig-
norance
ral blindnes set forth here vnto vs by the blindnes of
thapostles. for loke how litle they attained the miste-
ry of the Gospell without the holy goost, so lytle can
we also attayne by oure owne powers to iustice or
soule

soule helth. But let us not forget the rudenes and ignoraunce of the Apostles. They had shewed them that after a while they shulde not se hym, and also after a lytle while they shulde se hym agayne, for he muste go to his father. This surely must nedes be vnderstande of his deathe and resurrection, and of his spirituall kyngdome. For what is it to go to his father, but to fulfill all thinges which were appoynted for hym to do (as it is declared in the Epistle to the Ephesians) and by his holy goost to exalte glorifie and saue mankynde, or (to speake the wordes of the prophete) to gyue gyftes to men. But I praye you howe dyd the Apostles vnderstande this? They reason with them selues what meaneth this that he sayeth, after a while ye shall not se me: and agayne, after a while ye shall se me. We knowe not (saye they) what he speaketh. So lo the Apostles do here confesse theyze ignoraunce and that they atteyne not to the wordes that Chyriste spake, albeit he had spoken oftentimes befoze, of his crosse death and resurrection vnto them. Wherefoze it is not a lytle to be wondered at, what the Pelagians and suche other heretiques meane which fyghte so strongly for the defence of theyze owne natural and carnall power, syth they se here so openly that the Apostles themselves (which had Chyriste conuerstaunte amongst them) could not by theyze owne propre power, befoze the holy gooste came vnto them, vnderstande the spirituall kyngdome of Chyrist. So that it well appeareth that while they wyl be teachers of other, they be themselves full of all blyndenes and depe ignoraunce. This therfoze is the intent of this place

what it
 is to go
 to the fa-
 ther.

Eph. 6.

1st. 1st

On the .xix. sondaye after Ester. Fol. xviij.

place, that the fleshe in suche thinges as pertyne to iustificacion can do no good, onles the holy gooste being communicate by the woꝛde be receyued of chri-
sten men. For as the pꝛophet Jeremy recordeth, they

Jer. xliij.

shalbe taught of God and not of themselves.
Thyrdly, Chꝛist doth pꝛeuent his apostles when he
espied them not to atteyne his woꝛdes, and for that
cause desicrouse to aske hym the meanyng of the
same, sayenge vnto them in this wyse. Of this ye do
question amonges your selues that I sayde, a lytle,
and ye shall not se me and agayne, a lytle, and ye shall
se me. Verely verely I saye vnto you, ye shall wepe
and lamente, but the woꝛlde shall reioyce. Ye shall
sorrowe, but your sorrowe shall be turned into ioye. Lo
how Chꝛist tendereth his apostles, he shaketh them
not of for theyꝝ rudenes and ignoraunce, but moost
gentlye instructeth them, shewyng them, howe his
foꝛnat woꝛdes oughte to be vnderstande, sayenge
vnto them in this wyse. Ye shall wepe and be soꝛy,
but why? bycause ye shall se your Loꝛde and maister
taken lyke a thefe and murtherer, nayled vppon the
crosse, and put to death. Than shall sorrowe begynne,
and pꝛincipally this shall encrease your sorrowe, that
the woꝛlde shall reioyse at your aduersitte and your
maisters trouble. And lyke as Chꝛist had spoken, so
it came to passe concerninge both his owne crosse
beration and heuines and also his apostles. For do
ye thynke it a lytle beration vnto him, when that he
was reuiled and vpbꝛayed of the Iwes, saynge vnto
hym, let God deliuer him, if he woll haue hym: I
passe ouer with silence the thinge that he himselfe co-
playneth of, where he sayeth by his pꝛophete Dauid

Crosse
and pꝛe:
secution.

Isa. lxxxi

E. i.

I am,

[Handwritten signatures and scribbles at the bottom of the page]

On the.iii.sondaye after Ester.

I am a woyme & not a man the reproufe and gesting
stocke of men and the refuse of the people. As many
as behold me mocke me, they shake their heades at
me. What is this but to cast Chyist into trouble and
heuines and not only hym but also his Apostles and
loung frendes, which folowe his doctrine. And albe
it Chyiste doth specially in this place speake of the
tyne of his owne crosse whiche shulde be the occasion
of weping & mourning to his apostles, yet his minde
was hereby, to shewe what state and fortune is to be
loked for in this world vnto al true chryistians. True
chryistians no doubt can not but suffre in this worlde
much displeasures and vexation, wheras the wicked
persons and suche as care neyther for God nor de-
uell make good chere and lyue accordynge to theyre
hartes ease. Hereunto agreeth Salomon in his pro-
uerbes sapenge. Cast not awaye the chastisement of
thy Lorde God. Lo ye se how Chyist instructeth his
Apostles and armeth them with patience to suffre
thobpobryouse wordes, scoznes, and persecutions
of the wycked persons, and Antichyristes. And loke
what, he wylleth the apostles to do, the same he com-
maundeth and speaketh euen vnto vs so many as
wolbe his disciples and folowers.

1010.111.

Sozoth
turned
to heu-
nes.

Fourthly, foras muche as Chyiste hath tolde his
Apostles of the sozow and heuines and of the perse-
cutions that shulde happen vnto them for his sake:
he nowe againe doth comfozte them, declaryng vnto
them, what shall happen after suche stoymes of tribu-
lation. Pour heuines, sayth he, shalbe chaunged in-
to ioye, as who shulde say, the worlde as sone as they
shal haue kyled me, woll thynke they haue won the
spurres

spurres and that they haue put me vnder fote, but it shall not be so: for the thyrde day after, shall I ryse agayne from death, maugre theyr heades. I shall comforte you. and in your heuines pacifie you, and shall make you glad. And albeit, after that tyme also ye must styll suffre muche wronge and reproche for my name and for the gospel sake: yet your affliction and trouble shall not laste longe, but euerlastynge ioye shall anone ensue. An exemple of this thinge, I woll ye take in a woman that traueleth with childe: A woman whan she traueleth, ye know, is in heuines and payne, for her houre is at hande. But assone as she hath brought forth into the worlde a childe and is deliuered, she remembzeth no moze her payn and grieve for the ioye she hath of the chylde that is bozne into the worlde. In lyke wyse ye be now sad and heuy for my departure, but I shall come se you agayne, and than your hartes shall leape for ioye, and no man shall be hable with all the displeasure he can do you, to take awaye this your ioye fro you. Oh how comfortable ought this similitude whiche is here brought forth of Christ be vnto all christen men. For fyrste of al it sheweth that vexation trouble and crosse muste as surely folowe vpon the confession of the gospel, as it is sure, that a traueling womā can not byrnyng forth her chylde withoute sorowe and grefe, but yet in the meane season the christen man thozough the worde of God must nedes afterwarde haue great comfort and ioye. Furthermoze this trouble crosse affliction and persecution of the true christians shall not be continuall nor euerlastynge. but it shall endure only for a season. And on the contrarpe parte the worlde shall

The par-
table of
the tra-
uelynge
woman.

On the fourth sondaye after Ester.

Luc. xl.

iowe for a season. But they: iowe shall be of small con-
tynuance, as Chyist hymselfe in an other place wyt-
nesseth wher he sayth: Wo be to you whyche laugh
here, for ye shall wepe & lamente. Albeit in very dede
the chrystian man shall not be cleane boide of iowe in
this worlde, but what iowe is this? I woll (sayeth
Chyist) se you agayne, and your hartes shal iowe yea
and no man shal take your iowe from you. Truly the
iowe that Chyist here speaketh of, is the gladnes and
peace of conscience whiche the true chryistians shall
haue, in asmoche as they knowe that God shalbe
mercyfull vnto them thzough Chyist and shall kepe
and p:serue them thzough purtenes of lyfe to the in-
herptynge of cuerlastyng iowe prepared for them be-
foze the worlde was made, as Chyiste hymselfe wit-
nesseth, by the father of heauen. To whome with the
sonne and holpe goost be thanks and prayles.

¶ The Epistle on the.iiii. sonday after

Ester daye. The. i. Chapter of James.

The argument.

¶ Saynt James teacheth how Gods worde
brynge an heuenly gyfte ought to be receyued.



Most derely beloued b:ethzen, euerye
good gyuing and euery perfect gyft
is from aboue, descendyng from the
father of lyghtes with whome is no
transmutatio: or shadowing of chan-
geablenes. Of his owne wyl begate
he vs by worde of trouth, that we shulde be the fyrste
frutes of his creatures. Wherfoze (my dere b:ethzen)
let euery man be swyfte to heare, slow to speake, slow
to

On the .iiii. soday after Ester.

Fol. xx.

to wrath. For mans wrathe worketh not gods iustice
wherfoze layng a parte al fylthines and superfluitie
of maliciouſnes receiue you with meakenes & worde
grafted in you. which is able to saue your soules.

The sermon vpon this Epistle.

THe holy Apostle saynt James (dearlye beloved
audience) in the Epistle of this daye doth fyrst
of all opene vnto vs the causes of gods worde from
whence it commeth vnto vs, and then he commen-
deth and setteth out the authoritie of the same howe
it is as a meane or instrument, wherby through new
birth we be made the chylzen of god and (as saynte
James here speaketh) the fyrst frutes of gods crea-
tures. As towchynge the causes of godes worde
we shall vnderstande, that the gospell or worde of
God is no humane thinge. It is the worde I say nei-
ther of Emperour, King, Prince, Duke, nor other tem-
porall ruler, neyther is it any suche thyng as com-
monly chaunce to vs for our ppropze merites. neither
yet is it vnpythye, weake, or vnperfecte, whiche ey-
ther of it selfe is not stronge inoughe, or nedeth any
other helps to the perfection and accompyshement
therof. but it is a heauenly worde, a good gyfte of
God and perfecte, that is to saye, whiche almyghtye
God hym selfe hath authorizyd and set forth, and
whiche God gyueth of his mere grace and fauour,
and whiche is stronge and full of power, accordyng
to saynt Paule, which sayeth it is the power of God Rom. i.
to the healthe of all suche as beleue the same. It
is perfecte forasmuche as it neyther nedeth any o-
ther worde, neyther yet can it suffre any other to be

E.iii.

matched

On the.iiii. sondaye after Ester.

matched with it. Certainly this description of gods
wozde is thus by saynte James set forth and com-
mended vnto vs, lest by strayenge out of the waye
we myght happen to decepue oure selues thynkyng
it inoughe to heare the wozde of God withoute any
maner of regeneration and newe lyfe. For ye muste
vnderstande that godes wozde is a farre greater
thyng, is an heaenly, good, and perfecte gyfte,
whiche cometh from aboue euen from God the fa-
ther of lyf, lene, with whome is no transmutation
of lyght and of darkenes, neyther can he suffre that
we shulde mengle our darke dreames with his light-
some wozde, I meane, oure owne inuentions, oure
blyndenes, our careles maners, oure carnal lybertie,
oure euell and beastlye luyng. We be also here
taughte what is the fynall vse of godes wozde and
wherfoze it serueth. It serueth doubteles, that by it
we shulde be as newe borne chyldren ful of innocencie
and gylteles luyng and be made the fyrste frutes
of the creature of god, whiche cometh not of oure
owne deseruyng, but it is the worke of god the fa-
ther, whiche dothe renewe and regendze vs with the
wozde of trouthe to thintent we maye be the fyrst fru-
tes of his creature. Saynt James therfoze wylleth
vs to laye downe all retcheles and bayne spendyng
of oure tyme and slauthfulness towardes the wozde
of God, and that we shulde pray god that he woll
vouchsaue to open vnto vs the vnderstanding of his
wozde and gyue vs also encrease in the same that we
maye heare it with frute, and vnderstandyng it, and
being renewed therby, myght be made the fyrste fru-
tes of the creature of God. Let vs not than decepue
oure

oure selves as though it were moughe to heare the worde of god and not to vnderstande it with the hart not to catche holde of it by saythe, not to worke well outwardely. Euery good and perfyte gifte is from aboue, the worde of god is perfyte, it nedeth none other worde to stepe it, and to make it perfyte. Yea we can neyther take it nor vnderstande it perfytylpe: onles it be gyuen vs of God. It is of it selfe moste perfyte, and it is the thyng also whiche onlye can make vs perfit. It comineth from the father of light, that is to witte from god whiche is the only cause of all lyght, in such sozte that the thyng whiche we se in vnderstandyng godes worde, is of God. It is also the gyfte of god, that his worde doth lyghten, for the father is of hymselfe lyght. With whom is no variablenesse nor interchangeable shadowyng, that is to saye, he can not abyde that lyght & darkenes shuld be confounded or myngled togyther. For he is the father of lyghte onlye, and not of darkenes. I saye he can not suffre that we shuld gloze and brag of his worde as of a gyfte, and in the meane season do the woꝝkes of darkenes. And by this doth the Apostele saynte James moue vs from euyl woꝝkes by the exemple of god whiche is intransmutable and inuertible, that is to saye, he is not nowe lyghte nowe darkenes. And therfoze ought not we to folowe both lyght and darkenes togyther. For wyllynglye begat he vs with the word of his trouth, that we shulde be the fyrst frutes of his creature. As though saint James wold say. Bycause god hath begotten vs a new by the worde of trouth to thintent we myght be now
his

On the.iiii.sondage after Ester.

his fyrst frutes, than seyng we be his fyrst frutes, it becommeth vs not to folowe darkenes, it becommeth vs I say no moze to leade our lyfe in vice and naughtines, but it behoueth vs to be doers and not onely hearers of the woꝛde. In that he sayth, willynglye, oꝛ of his owne wyll, he thursteth out merite. It is called the woꝛd of trouthe, aswell because that of it selfe and of the owne nature it is true, as bycause it maketh other true. Secondly, we shall diligently marke, that the Apostle saynte James in the latter part of this epistle, doth sturre vs to newe lyfe, and to such woꝛkes, as the woꝛde of God and newe byꝛth wolde aske. For it is euen knyt and annexed to newe

Rom. vi. byꝛthe that a man shulde do good woꝛkes, as also Paule witnesseth sayeng. what shall we than saye, shall we abyde in synne, that grace myghte be the moze & God foꝛbyde. we that be deade to synne, how

Ephes. ii. shall we hereafter lyue in the same? Also to the Ephe- sians he wytteth. we be gods handwoꝛke, created in Chꝛist to do good woꝛkes which god hath prepared, that we shuld walke in the. And to the Colossians he sayth if ye haue risen with Chꝛist, seke ye the thinges aboue, regard heuēly thinges and not erthly thinges. wherfoze my deare bzethꝛen (sayth sainte James) let euery man be swyfte to heare, slowe to speake. By whiche woꝛdes he foꝛbydeth chekely muche talkynge and pratyng wherby in saynte James tyme many dyd bzagge (as they do at this daye) of the Gospell without chaunging of theyꝛ fourmat lyfe & without lyuynge after the Gospel. Such persons S. James wolde haue swyfte to heare and slowe to speake tyll tyme they rightly vnderstande Gods woꝛde and do dedes

slow to
speake.

bedes agreable to the same. He willet h vs also to be
 slow to wꝛath, and consequently meke and patient.
 For the wꝛath of man woꝛketh not the ryghtuousnes
 of God, that is to saye. Fre oꝛ wꝛath and the effectes
 therof. can not do the thinges which be rightfull be-
 foze God oꝛ whiche God requireth of vs. And saynte
 James calleth here the iustice of God, not that wher-
 by we be iustified befoze God, but that iust and righ-
 tous lpyunge whiche God requireth of vs to the de-
 claration of that iustice whiche iustifyeth and whiche
 is gotten by fayth. Wherfoze castyng away all vn-
 clenness and excelle of malice let vs receyue with me- In man:
 kenes the woꝛde implanted in vs, of God the father suetudi:
 of heauen. Receyue it (he sayth) with mekenes, that ne.
 is to saye with all sobyenes and reuerence, not after
 a ryottouse and sediciouse soꝛte as though we wolde
 fyght foꝛ it, noꝛ agayne with an euell and strugling
 minde (as many dissemblers do) but gladly thank-
 fully and gently. For it is the thyng which is hable
 to saue our soules. Whiche thinge also saynt Paule Roma. 12
 proueth, wytyng to the Romaynes, where he tea-
 cheth, that we be iustified by feyth, by the ministra-
 tion of gods woꝛde. Now therfoze to make an ende
 let vs accordyng to the meanyng of this Epistle,
 whiche in so fewe woꝛdes conteyneth so heuenly do-
 ctrine, imbrace this woꝛde of trouthe that saynte Ja-
 mes doth here speake of, and so imbrace it that we
 maye be counted doers and not hearers only. Thus
 doing we shalbe enwoꝛthyed to be the chosen people
 of God and to ioye at last the kingdome prepared
 foꝛ vs of the almyghty, who be lauded foꝛ euer and
 euer. Amen.

On the. iiii. sondaye after Ester.

The Gospel on the fourthe sonday after Ester. The .xli. Chapter of Ihon.
That gument.

¶ Chyiste prompseth to sende the holy gooste
and of his offyce.

Ihus sayde to his disciples. Now I go to hym that sente me, and none of you asketh me whyther goest thou. But bycause I haue sayde these thynges vnto you, sorow hath replenyshed youre herte. yet I tell you the trouth, it is profitable for you that I go. For if I go not, that comforter wyll not come to you. But yf I departe, I wyll sende him you. And when he is come, he shall rebuke the worlde of synne and of iustice and of iudgemente. Of syn, because they beleue not on me. Of iustice, because, I go to my father, and ye shall se me no moze. Of iudgement, because the pryncer of this world is iudged alreedy. I haue yet many thynges to tell you, but ye can not beare them now. But when he is come the spirite of trouth he shall leade you into all trouth. For he shall not speake of him selfe, but what soeuer he shall heare he shall speake and shall shewe you thynges to come. He shall glozifie me, for he shall reccaeue of myne, and shall shewe vnto you. Al whatsoeuer the father hath, be myne. Therefore I sayd that he shall receyue of myne and shewe to you.

why the
holy gost
was prom-
ysed.

The sermon vpon this Gospel.

The chiefe parte of this Gospel good people standeth in the declaration of the offyce of the holy goost

goost whiche for that purpose is sent of Christe that he shulde disclose and open the spirituall kyngdome of Christ and discover the blindnes of the world concerning this kingdome. For the spirituall kingdome of Christ bycause it standeth in seyth is not perceiued of the world, no moze than is his iustice a blesse, forasmuch as the world, bycause it is ledde with reason, loketh for an other kingdome, an other iustice, and also an other blesse, euen suche as be mooste agreeable to the iugement of reason and may be seen with the carnall eyn and groped with the fleshely handes. Suche thinges, bycause reason alloweth them, do deceiue and flatter the world, and be lettes and impedimentes, that the true kingdome of Christe which is goostly can neuer be rightly vnderstanded of the world. And surely the disciples dyd here some what represente the world, for they also dyde as yet after a carnall sorte trust and hope vpon the carnall presence of Christe as though he hadde come into the world to sette vp some carnal reigne or Empire that al the world shulde haue loked vpon and esteemed. And therfore whan they harde Christe saye he wolde go agayne to his father fro whom he was sent, their hartes were cold and replenished with care and heynnes. As though they shulde saye vnto hym: we trusted that thou woldest haue begonne and sette vp here a stately and triumphant kyngdome, and now thou sayest that thou wolte departe hence to thy father. Assuredly my brethren al we be euen thus naturally affected and disposed, befoze the sendynge of the holy goost, that we styll dreame vpon some carnall thyng concernynge Christes kingdome, But

On the fourth sondaye after Ester.

When the holy ghoost come, he shall teache vs that the kingdom of Chyist standeth in fayth and spirite and not in an outwarde lordshyp or worldly poure. Then also shall our iustice shyinke and quake which we sayne we haue befoze the lyghtenynge of the holy gosse, and our iugemente shall appere wherby accordyng to our owne reasone we iuge of the reigne of Chyist. Finally also our synnes shalbe disclosed concernyng our lacke of feith and misbelefe whiche we had towarde Chyiste the only sauour, whan we se that those be synnes which befoze we iuged for rightuousnes: as for exemple. the affiaunce and truste in oure owne woꝝkes, and such lyke. And lest a man shuld feyne to hymselfe some peculiar vision. and illumination he wot not what, ye shall vnderstande that the holy gosse cometh when the true woꝝde of god is pꝛeched and pꝛinted in the hart which woꝝd no doubt is the woꝝke of the holy gosse. This holy goss doth lyghten vs and leadeth vs to the knowlege of gods woꝝde. Now therfoze (sayth Chyiste) I go my wey to hym that sent me, to thintent I mought come agayne and begynne a new and spirituall raigne in reuerting by death. And not withstandyng that I say vnto you that I must departe from you, ye aske me not whether I go. As who shuld say, if ye were not blinded with the care of the flesh and sought not for worldly thinges, ye wold haue asked me whether I go, syth I tolde you I must departe. Neuertheles bycause I haue sayd suche thinges vnto you, your hartes be full of sorowe, not so much bycause of my departure, as bycause ye se that ye shall lacke those outwarde and worldly pleasures and promotions
which

But
now I
go. &c.

On the.iiii.sondaye after Ester. Fol.xriii.

Which ye hoped to haue receyued in my kyngdome. Expedi
vobis.
Howbeit I tel you the trouth, it is good for you that
I go my way, as who shulde say, your opinion con-
cernynge my raigne is false and cleane wronge. But
I woll shewe you the trouthe why I muste departe,
partly because ye may vnderstande what maner king
dome my kyngdome is, and partly what ye ought to
loke for in it. I say it is expedient and profitable for
you that I departe. Freendes here we se that all
thinges whiche Christ dothe, he doth the same for
our behofe and profyte, insomuche that euen his de-
parture out of this worlde that is to save his death
was so profitable to vs, that withoute it, we shulde
neuer haue bene deliuered out of our damnable state
of euerlasting death. He goth on and sayth. For if
I go not away, that comforter shall not come vnto
you. Lo in this place is conteyned the greate aban- The pro-
fite of
Christes
death.
tage and profite of the death and departure of Christ
vnto his father. For therfore departed he oute of
this worlde, bycause he wolde begynne a ghostly king
dome, whiche neuertheles coulde not helpe, if he had
not also sente the holy ghost. For where there shulde
be a ghostly kyngdome, and we yet carnall we could
in no wyse vnderstand nor perceyue it. Nomore than
euen at this daye we vnderstande it but by the helpe
and ayde of the holy ghost. Wherefore let vs remem-
bre that Christe hath for oure cause sente the holy
goste which myght leade vs into all truthe that is to
wite, which might disclose and opene vnto vs oure
synnes that do of our corrupt nature sticke in vs and
yet neuertheles we take them for no synnes which
holy gost also myght bewey oure ryghteousnes to
F.iii. be

On the, iiii. sondaye after Ester.

Actu. i.

Paracle:
tus quid
sit.

The let:
tes.

be befor god very vnrightuousnes, and finally which myght shewe the deuell to be iuged by the disclosing and opening of the gospell, all whiche thinges no- man shuld haue vnderstanded, had not Chyriste sent his holy ghost, whom in this place he surely promi- seth shulde come, and he came in dede accordynge to his promyse vpon whitsondaye, as it is redde in the fyrst chapter of the Actes of the Apostles. , Now the holy ghooste is called a comforter, whiche in the Greake is called Paracletus of his effecte or office, forasmuche as his office and feate is, from tyme to tyme so longe as this spirituall kingdome shall en- dure to comforte Chyristen mens consciences in this world. When this comforter commeth, sayth Chyrist, he shall rebuke the world of synne, of rightuousnes, and of iugemente. Here we se thze lettes and impe- dimentes, whiche by thospyce of the holy goste muste be moued awaye, to thintente his spirituall kyng- dome myght the better be vnderstand, that is to say synne which is, not to belcve in God, and this thing man doth vnderstande by his propre nature, and yet onles it be vnderstande, no man can apwoche to the kingdome of Chyriste. The seconde is the misknow- lege of the true iustice which pleaseeth God. and this also can no man take nor perfourm of himself. The third is iugement, where as we vnderstand not natu- rally that the deuell is iuged by the disclosing of the Gospell. These thze lettes & impedimentes be roted naturally in euery mans mynde, which no man can vnderstande of himselfe or take awaye by his owne power. wherfoze to the doynge herof is the holy gooste behighten vs in this Gospell. And for asmoche

On the .iiii. sondaye after Ester. Fol.xxiit.

as the kingdom of Chyist is here stablyshed among men which be synners and whiche of nature can do nought but synne and loue theyr owne rightuousnes and iudge after theire owne fashion of the gospel: therfoze the holy ghooste executynge his offyce, doth not moue vs to departe out of this woylde that we maye haue no accasion to synne, neyther wol he that ciuple iustice oz humane iudgemente shulde not be executed in this woylde, but he teacheth vs, truly to knowe, what thyng synne is. For euery man if he be not directed by scripture shall of his own brain and by his owne poure and witte feyne this oz that to be synne which in dyde is no synne, and that to be vertue which is none. But when the holy ghost cometh and reproueth vs by godes woꝛd, oure owne imaginations and fantasies destroyed, then we know that, that is synne which no man iuged befoze to be synne. So we knowe nowe that it is synne, if a man beleue not in only Chyist concernyng iustice, whiche thyng befoze the recepyng of the holy goste none of vs knewe. In lyke wyse it is to be spoken of rightuousnes and iudgement, which two thynges, we can not rightely consydre befoze the openyng of the Gospel, whereby the holy gooste reproueth the woylde: But to thintent ye shall perceyue this enterpretation to be grounded of scripture, harken how Chyiste hymselfe expouneth this thyng. The holy gooste (he sayeth) shall rebuke the woylde of synne. Whye because they beleue not (sayth Chyiste) on me. And how Chyiste expouneth hymselfe what he meaneth by synne, that is to witte vnfeithfulness oz misbeleue towardes hym, whiche thyng dothe condemne

Of syn.

On the .iiii. sonday after Ester.

I Dempne men, lyke as on the contrary part the belefe
in Chyist saueth. The heretikes haue wrested this
text (as they do al other) to the misbeliue of the Tur-
kes and Sarasines, and such people as be farre from
vs. but they ought to remembze that in this behalfe
they do sinne worse than the Turkes, forasmuch as
they wold be couered Chyistians, and yet in the meane
season they labour to be made rightouse and iuste
before God by theyr owne pꝛopze workes withoute
fayth in Chyiste. Of this abominable synne, the vn-
feythfull person knoweth nothing at all. Of rightu-
ousnes the holy goost shall rebuke the worlde. Why-
because sayth Chyist, I go to my father, and ye shall
se me no moze: That is to say, bicause I shall begynne
my newe reygne, wherein an other maner of iustice
than ye imagine, must be sought for and shalbe of va-
lour before God. Of iugement the holy goost shall
rebuke the worlde, whyr bycause (sayeth Chyiste) the
Princke of this worlde is iudged already. And he cal-
leth iugement the blindnes of man wherby the worlde
alloweth naturally the reygne and the workes of the
deuell, for the worlde hath a corrupte iugement by
Adams fall, so that it seeth not what thynges God
alloweth and what not. But (sayth Chyiste) I haue
yet many thynges to speake vnto you meanyng of
his crosse and of his glorie, but bycause of your wea-
kenes and infirmitie ye are not hable to beare them
now. As who shulde saye, ye be yet carnall and ther-
fore ye perceyue not the thynges that be of the spirite.
But when the spirite of trouthe that is the holy gost
shall come he shall leade you into all trouthe. The
spirite shall teache you thynges spirituall. He shall
trans-

Iugemēt

Adhuc
multa
habeo.

transform you and of fleshly persones shal make you
 goostly. For surely because ye be yet carnall, ye can
 not perfectly perceyue holy writte concernynge my
 death and gloriouse resurrection, which is to be ful-
 fylled for your redemptions sake. Here we se plain-
 ly, that this place maketh nothyng at all for the for-
 tyfenge of the Roimthe trumpety and traditions
 but rather agaynst them. For I praye you what is
 this trouth that the holy goost shal teache you? Ma-
 nes traditions? no verely not so. In them is no cer-
 tayntie. It is Chyriste and his worde that is the only
 trouth. Wherfore the holy gooste shal teache onely
 Chyrist and the worde of God, for this is all trouthe.
 For (as Chyrysostom sayth) the gospell conteyneth al
 together. And the office (sayth he) of a good preacher
 is truly to perfourme al that is in his comission and
 not to chaunge, put to, or take away any thyng. But
 this some byshoppes of Rome in tymes paste haue
 done, and yet at this daye presume to do. Wherfore
 they are no interpretours but depzauers of scripture,
 no vicars of Chyriste, but rather of the deuell. They
 speke of theyr own heddes. theyr owne deuyfles and
 dreames wheras the holy goost which here is promi-
 sed by Chyrist vnto vs shal speake nothyng of hym
 self, but what so euer he shal heare, & shal he speake,
 he shal speake I say no new worde or gospel, but shal
 open and declare the worde that is already spoken
 by Chyriste. This do not the heretikes, for they ex-
 pounde not Chyristes worde, but they byynge ano-
 ther worde besydes this word. This sprite of trouth
 shal also speake of thynges to come, as of the sprea-
 dyng abrode of Chyristes Gospell throughout the

Chrysos-
 tome.

¶

On the.iiij.sondaye after Ester.

hole worlde euen vnto the Hethene persones aswell as vnto the Jewes, whome yet the Jewes despised and toke for refuse and abiecte persones, countynge them selues onely for Gods chosene people. This holy gooste shall glorifye Chryste, that is, he shall expoune hym, he shall make hym clearer and shall auauunce and sette hym forth. But the byshoppe of Rome doth cleane contrary, for he darkeneth Chryste and his doctrine. This holy goost (sayeth Chryste) shall receyue of myne and shall shewe vnto you.

Joh. iij. And al that the father of heauē hath are myne. This is to saye, the holy spirite of God, wherewith euery chrystien man must be renewsed (accorpyng to Chrystes communication with Nicodemus) shall breath or inspire nothyng into the myndes of chrystian folke, but that, whiche Chrystes gospell and worde wylleth. He teacheth no newe thyng. Wherfore, if we wold be true chrystians not only in name, but also in dede, let vs put of, yea and forsaake oure carnall and olde man, and let vs be ledde with the spirite of god, which is here called the spirite of trouthe whiche spirite by the instrument of Gods worde, as here is declared vnto vs, shall open and disclose vnto vs al trouthe necessary to our saluatiō and soule helth. Whiche thinge also the auncient doctour Jhon Chrysostome witnesseth, sayenge, what so euer is soughte to the soule health, the same is all together conceyned and accomplyshed in holy scripture. He that is ignoraunt, shall fynde there inough to lerne. He that is stubborne and a synner, shall fynde there the skourgies of the iugement to come that he maye feare. He that laboureth, shall fynde there the glo-

Chrys.
Rome in
cap.mat.
xv. ho.
ut. xli.

On the .v. sondaye after Ester Fol. xxi.

ries and promyses of life euerlastyng, by chawpunge wherof, he maye be moze and moze kyndled to do good woꝝkes as becommeth a chꝛistian man to do. Let vs pray then to god with pure hartes that he wol vouchesaue to seȝe vs this holy ghoꝛst & this cofozter vnto our mindes, which may ope vnto vs al trouth. To whome be gloꝛie and prayse immoꝛtally. Amen.

The fyfthe sondaye after Ester

The Epistle, James. i.



Most dearely beloued. Be ye doers of the wherin
woꝛd and not only hearers, decepuyng Chꝛistles
your selues. For if any be an heater of religion
the woꝛde and not a doer he is lyke to a standeth
man whiche considered the face of his
natiuitie in a glasse. For he hath considered himsele,
and is goon and foꝛthwith he hath foꝛgottene what
his fauour was. But he that hath loked in the perfitte
lawe which is of fredome and hath continued therein:
beyng no foꝛgetfull hearer but a doer of the woꝛke,
this man shalbe happy in his doyng. If any seme
religious amonge you, not byꝑdlyng his tonge, but
seducyng his harte, this mans religion is vayne.
Pure and vnspeckled religion befoꝛe God and the fa-
ther is this, to visite fatherles childꝛen and wydowes
in theire tribulatioꝛ, to kepe himsele from the woꝛde,
vndefyled.

The sermon vpon this Epistle.

The Apostle saynt James (deare frendes) in the
Epistle of this daye doth seuer and discerne the
true herers of Gods woꝛde fro the false and vnsepy-
full herers. And ye shall vnderstande, that the true
G.ii. herers

On the. b. sondaye after Ester.

who be hearers of gods worde be they, whiche take it with the true saythe, whiche vnderstande it in theyre harte and hearers whiche do garnishe it outwardly with suche workes of Gods as be appoynted them to do, and (as the parable of worde mat. xliij. Chyiste declareth) whiche do heare the worde of God

and vnderstande it, whiche also bypunge forth frute, some an hundred folde, some thye scooze folde, some thyrty folde. And it is also he (accozdyng to the wordes of the pphete Dauid) which is lyke a tre planted by the ryuer syde, bearyng his frute in due tyme.

But the false hearers of the word be they which here it, but receiue it not with sayth, vnderstande it not in theyr harte, neyther do furnyshe and declare it to the world with good workes, but as the parable of the sower sayeth, suffre the deuyll to take the worde out of their harte. These be only tempozall hearers and but for a season, they be but starters, they stycke not by it. They be also such, as when they haue perceyued and taken the true word of God, choke it with the care of this world and with the disceytfulnes of ryches, and so make the worde vnfrutefull, for they receyue it not with full mynde, but by snatches, and myndyng other thynges, euen as he which beholdeth his bodely face in a glasse, and forthwith goeth hys way, and forgetteth by and by what maner thyng it was. Be ye then doers of the worde, that is to wete, declare with good workes that ye truly vnderstande it, and be not hearers onely, as who shulde saye. Ye that heare the worde of god with your eares and do bosse and glory in the knowlege therof, & truer theles, be occupied and intangled in other maters, ye do nothing els but with false perswasions and reasons deceyue

fflote
factores
verbi.

ceyue your selues, which thinge he declareth with a wonderfull goodly and mete similitude. For lyke as it nothing helpeth a mā to stande befoze a glasse and to se him selfe faire, whan he goeth awaye forthwith, and forgetteth strayte his beawtie: So (sayth he) it helpeth a man nothing at all, to heare gods worde, onles he receiue it in his harte, and take holde of it by faith, depely pzynting in his mind the beawtie ther of, and be delited therein, and therupon declare with good workes that he doth truly vnderstande it. Furthermoze he that standeth befoze a glasse, may well glozte and bzag of his beawtie for a tyme: So he that heareth goddes worde, maye well for the tyme reioyse & glozy of it. But whā the glasse is taken away, anone the beawtie is out of minde: So in tyme of necessitie and tribulatiō, if the true glasse of gods wyll which is his worde be taken away and not cōsidered, anon the pzymises and gospel (that is to say the glad tidinges concerning our redemption) be out of mind the beawtie of gods goodnes is forgottē, and finally the wyll and pleasure of our Lorde is set at naught. But on the contrary parte, who so loketh in the peryte lawe of libertie, and continueth therein, becoming not a forgetful hearer, but a doer of the worke the same shall be happy in hys so doyng. As who shulde saye: He that rightly heareth and vnderstandeth gods worde, and dothe expresse the same with worthy workes, in suche wyse as he sheweth himselfe to haue a faste and sure vnderstanding therof, whereby he maye vanquyche and chase awaye death, the deuell, and synne, he shall be happye in his dede or worke, he shalbe declared by his dedes to be a iust

On the .v. sondaye after Ester.

fied person and sape. For dedes and woꝝkes in chryſte
men be certayne tokens, handmaydens and folowers
of our iuſtifying feyth and witnelles that we do vn-
derſtande rightly goddes woꝝde. For (as ſeint Au-
guſtine affirmeth) faithe ought to go before woꝝkes
Yea he declareth plainly, that woꝝkes without faith
can not be good, he allegeth for his purpose that
terte of ſainte Paule: Omne quod non eſt ex fide pec-
catum eſt. That is to ſape, what ſoeuer is not of fapth,
is ſynne. Herunto alſo agreeth the holy doctour Chy-
ſoſtome, where he ſapeth. Fapthe ought to ſhynne be-
foze woꝝkes, and woꝝkes muſte be handmaydes oꝝ
waytyng ſeruauntes and folowers of fapthe.

Rom. iij.

Chyſoſ-
tome de
fide et
lege.

True re-
ligion.

Seconde, in this Epistle ſaint James doth teach
vs what the right and perſpette religion oꝝ deuoutnes
of a chryſtian man oꝝ woman is. Yf any man (ſapth
ſaynt James) wol ſeme to be deuoute amonges you,
not reſtayne his tonge, but ſeducyng and decey-
uyng his owne harte, this mans religion and deuo-
tion is bayne. Pure and vndeſpiled religion before
God the father is this, to viſite fatherles childꝝ and
wedowes in theyꝝ aduerſitie, and to kepe thy ſelfe vn-
ſpotted in the woꝝld. Lo (good people) here ye haue a
true deſcription of religion. It is not to be locked
vp in ſtone walles and to departe from the company
of the woꝝlde, as thoſe diſguiſed and falſe religiouse
perſones lately in this realme dyd, but it is to be con-
uerſant amonges men without ſpote oꝝ reſpouſe,
it is to viſite oꝝphanes and fatherleſſe chyldꝝen,
to goo and ſuccoure the pooꝝe wydowes, to goo a-
bout and to winne the people to Chyſt to ſpſh mens
ſoules, and to brynge them into the kyngedome of
Chyſte

On the s. sondaye after Ester. Fol. xxviii.

Christ out of the tyranny and raigne of Antichriste.
I call Antichriste whosoever teacheth other deuoti-
ons and holynesses, then Christ dyd ordeyne. For he
that is not with Christ, is against Christ. Wherefore
let vs be accordyng to saynt James monition here,
not only hearers, but also doers of the worde, but of
what worde? of the byshop of Romes worde & of An-
tichristes worde whiche is contrary to Christes vn-
spotted and pure worde & no but goddes worde, to
the intent we may loke into the perfyte law, whiche
breaketh out of fre spirite and sayth into workes of
charitie. Lette vs embrace the true religion that is
here appoynted and set forth vnto vs. Let vs visite
the orphanes, the desolate wydowes, and oure pooze
neighbourhs that be deuoid of comforte and telyfe.
This let vs do of a fre and franke harte not as con-
strainedly, but wyllyngly and gladly. This doyng
we shall declare by our dedes and also gathre and
decke by the same, our lyuely sayth that iustifie vs
in gods syghte. In these oure dedes, but not by these
oure dedes, nor throughe these oure dedes, we shall (as
saynt James assurcth vs) be happy, yea and so happy
that no man shall be hable to take oure happyynes toye
and blysse from vs. For we shall not onely lyue
here in this world in peace of conscience and
in the most amiable and swete kyngdome
of Christ but we shall also in another
world inherit the vnspeakable toye
and felicitie of heauen, where liueth
and raygneth for euer and euer
the father, the sonne, and holy
gost to whō be al glorie Amē.

The

On the .v. sondaye after Ester.
The Gospell on the .v. sondaye afte
Ester. Ihon. cxi.

Thargument.

Prayers are harde thzough Chyzisse.



Iesus said vnto his disciples, what so euer
thynges ye shall aske the father in my
name, he shall gyue you. Tyl now ye haue
asked nothyng in my name. Aske and ye
shall haue, that youre ioye may be full.
These thynges I haue spokē vnto you in pꝛouerbes.
The tyme commeth, when I shall speake nowe no
moze to you in pꝛouerbes, but shall playnely declare
vnto you of my father. In that day ye shall aske in
my name. And I saye not vnto you that I wol aske
my father foz you. Foz the father himselſe loueth you
because ye haue loued me, and haue beleued that I
am com from God. I cam from the father and am
come to the woꝛlde, agayne I leaue the woꝛlde, and
go to the father. His disciples sayde vnto him. Lo,
now thou talkest playnly, and speakest no pꝛouerbe.
Now we know that thou knoweste all thynges, and
thou haste no nede, that any shulde aske the, by this
we beleue, that thou arte come from God.

The sermon vpon this Gospell.

In the fyrst parte of the Gospell of this day (good
people) is a cōmaundement and pꝛomysse set fozth
vnto vs, wherby we be allured and sturted to pꝛaye.
And surely, sith a chꝛystian person can no wher haue
better counfozte in suche thynges as he is troubled
in,

in, and in tyme of necessitie or of aduersitie, then instantly to praye and to open his affliction and grefe with ardent bowe and humble sute to God, whiche both wyl and can helpe hym in his distress and gyue hym comfozte, doubtles it is ryght necessarie that we thoroughly shulde perceyue the institution and intent of this Gospel, to the ende that we myght be the moze inclined and pricked vnto prayer. For who wold caste asyde and despise prayer as a thyng litle necessary, seynge it is so hyghly auanced and commaunded by Christe vnto vs: Yea this commaundement doth as straitly bynde vs, as the fyrste commaundement of Moses tables doth. This to be true we maye se in an other place, where Christe byddeth Luc. 12. vs alwayes to praye without ceasynge or leauing of. So that it is necessarye and conueniente that we shulde praye. Wherfoze as we be by specyall commaundement of oure Sauoure Christe drawn and inforced to pray: So also this Gospel prouoketh vs to the same with a speciall prompse. For it is here prompsed vs by Christe, who is the selfe trouthe and can not lye, that our prayers shall not be vayne, but that we shalbe surely harde, and shall obteyne our sutes. For elles why I praye you wolde Christ haue bounde this his worde with an othe, sayeng, verely verely: whatsoeuer ye aske the father in my name he shall gyue it you. Also he sayeth, aske and it shalbe gyuen you. Do ye not heare, howe oure prayers shall not be vayne by Christes owne prompse: Who then wold now be slouthfull to pray, seynge Christ by his speciall commaundement hath wylled vs to the same: what person is that of so distrustfull and des-

H. i. parate

On the. v. sondaye after Ester.

parate an hart, that woll thynke the labour of his
prayer spent in vayne, sith Chyist himselfe which is
all trouth hath with a speciall and strong a promyse
encouraged and pricked hym therunto? But herin
(good people) are two thinges to be considered of vs

we must
pray our
ly in the
name of
Chyiste.

The one is that we shuld praye in none other name,
then in Chyistes name. And we pray in the name of
Chyist, when we approch to God in the feith of Chyist
and do comforte our selues with the trulle and assi-
aunce in hym, that is to wit, that he only is our medi-
atoure by whome oure synnes be forgyuen vs, and
without whom we can deserue nothing but Gods dis-
pleasur. For I pray you what holy mā oz woman is
there either in heauen oz erth which sueth, and is me-
diatour to the father of heuen for vs in such wise and
in suche kinde of mediation as Chyiste is? I say it is
Chyist only by whose merite and intercessio not only
we obteyne pardone of oure synnes and rightyous-
nes, but also we be taken in the place of his brythren
and be made partakers with hym of the roume oz of-
fice of presthoode as testifieth also saint Peter in his
first Epistle, so that we also by authoritie and vertue
herof maye lykewyse be suters to the father and seke
of him in oure afflictions grace helpe and comforte.
This thyng witnesseth also Chyiste himselfe where
he sayeth, I saye not vnto you that I shall be a su-
ter for you to my father. For the father hymselfe lo-
ueth you, because ye haue loued me in belueing that
I am come from the father. Then I saye good chry-
sten brythren sith we haue such a spokelman and me-
diatour for vs, yea sith we also our selues be admit-
ted by Chyist to the roume and office of prestes as
towchynge

Isa. 23

1. Pet. ii.

On the. v. sondaye after Ester. Fol. xxx

towching this mater: why shulde we so moch & with
such vaine and superstitious mistrust depend vppon
confidence of others to be meanes and suters for vs?
This thing also doth the auncient and holy father
Chrysostom fulwell declare in his sermone whiche he
writeth of the profite of the Gospel where he sayth in
this wyse. Thou shal nede no patrones or aduocates
with God, neither shalt thou nede to rûne hither and
thither to flatter other that they may increate for the,
but albeit thou be alone, & haste no patrone or meane
but prayest to God thy selfe alone, yet shalt thou
thoroughly obtayne thy sute and demaund. For God
doth not so easely graunte when other men praye for
vs, as when we pray our selues, although we be full
of many vices & sinnes. Lo what this holy doctoure
sayeth. He assureth the, that thou arte soner harde-
whan thou prayest thy self for thy self, then whā thou
makest other to pray for the. Whiche thinge Theo-
philactus affirmed also, where he sayeth. Marke
that albeit sayntes praye for vs, as the Apostles dyd
for the woman of Cananee, yet we be rather herde
when we pray for oure selues. Furthermoze we must
take hede, that we be suters to God in oure prayers
for nothing that is contrary to the glozpe of God, to
oure owne saluation and to gods wyll. For in this
case it is sure God almighty wyl neyther receyue nor
heare our prayers, as it is manifestly shewed by that
he teacheth vs in our Pater noster to saye, Fiat voluntas
tua, thy wyll be done. Wherfoze we shall so be harde
if in our necessities we desire and requyre gods helpe
hauing respecte euer and casting our eyes to his wyl,
commaundement and pꝛomysse, and not alledgynge

Chrysos-
tom.

Theo-
philact^s
in Johā.
Cap. v.

Mat. v.

H. ii. oure

On the .v. sondaye after Ester.

our owne worthines (which in comparisn is nothing at all) but only the merite of Chyiste, then I say oure petition and sute shall surely be recepued and harde, forasmuch as al the promises in Chyiste be est and Amen, that is to say, mosse certayne and sure, as Paul
 2. Cor. i. in his seconde Epistle to the Corinthyans wryteth. And bicause oftentymes we be so vntoward and folysh, that we can not espye of what thinges we haue
 2. Ro. viij. nede: Therfore Chyist wyll lykewyse teache vs what maner thing our petticion ought to be, pray (sayth he) that your ioye maye be ful. What ioye I pray you is this: vndoubtedly it is no worldly or corporall paffaunce and reioysing, but it is a spiritual ioye, wherof
 1. Ro. iiii. saint Paule maketh mynde, wher he sayth. Reioyse in oure Lorde, And agayne I saye, reioyse. From whence then commeth this ioye? Surely of saythe. But how is this? Truly if at any tyme I heare the gospell taught, wherin is offered by Chyiste to all men forgiveness of synne: I muste beleue it, if I wol that that preachynge of Chyiste shulde do me good. But beleue it I can not, onles by the same Gospell the holy ghost be gyuen me which may worke suche feith in me. That if the Gospell and the spirite worketh in me this faith. I nede not doubte any thing at all herin, but that Chyiste hath not only pardoned me my synnes in suche wyse that they canne no moze be called into iudgement and condeinne me, but also that he hath reconciled the father in heuen vnto me and made him my spectall good lord and father in such sozte as he now knowledgeth and counteth me for his sonne and that he wyll preserue and conserue me vnto euerlasting lyfe, and from hens afterward
 spyn-

From
 whence
 the peace
 of con-
 science
 springeth

spryngeth out peace and conscience vnto me and the
 spirituall ioye wherof in this gospell oure sauoure
 Christe speaketh, but suche ioye oughte alwayes to
 growe and to be increased if it wol be made perfecte
 and full. And that it may growe and with perpetual
 encrease waxe greater and greater, surely god of his
 moſte bountifull mercey will brynge to paſſe, if ſo be
 we call feruently vpon hym with continual prayers.
 Syth therfore our ſauoure Christe hath gyuen vs in
 commaundemēt, that for ſuch ioye of harte we ſhuld
 pray to thintent it myght be made conſummate and
 fully perfect, what meaneth this oure ſlouthfulnes,
 that we obey him not and ſay with the bleſſed virgyn
 Marye. My ſpīrite reioyſeth in god my ſauoure. h. 13. iiij.
 Laſt of all ye ſhal vnderſtande that Chriſt doth here
 agayn ſet out the rudenes and ignoraunce of his A-
 poſtles befoze they eyes, and confeſſeth that his leſ-
 ſons and teachynges haue ben hitherunto but as
 darke rydles and parables vnto them, and that to
 the vnderſtandyng of ſuche thynges as he taught
 them: it was nedefull that he ſhulde nat ſpeake vn-
 to them ſuche cloudy parables and ryddelles, but
 that he ſhulde ſpeake vnto them playnly openly and
 frely, that is, that it was neceſſarye that he ſhulde
 ſende them the holy ghoſte who myght make them
 able to vnderſtande his wordes. But I praye you
 was this ſpyce of ignoraunce and blindnes only in
 the Apoſtles befoze they were confirmed with the ho-
 ly ghoſte? No truly but it alſo naturally planted in
 all men in ſo muche that there is not one whiche can
 eyther vnderſtande oꝝ worke any thyng that good
 is, onles he be altered and chaunged by the ſpīrite Luc. ij.
Ihu. iij.
Pſa. xliij.

On the. v. sonday after Ester.

of God vnto a newe creature. And yet neuertheles
suche naturall men do thinke themselves very pru-
dent and wyse, euen as the Apostels dyd in this Gos-
pell sayeng, lo now thou speakest openly, neyther
speakest thou any parable, now we know that thou
knowest all thinges. But no doubt this was a very
folyshe rashnes and arrogancie, lyke as that was, that
Peter dyd, when he craked that he wolde goo with
Christe both into pysson and into death, by whiche
rash promise he shamed hymselfe, when befoze the
cocke crewe, he denyed his Maister Christ thysse.

Mat. 26.

mat. 24.

Luc. xxi

Then this hole thyng is wyrtten for oure instructi-
on that we shulde not presume to take any thyng
vpon vs rashely, but that we shuld rather walke in
an humble and meke spirite, knowleggng continu-
ally, that we be both miserable and blynde persones
in such thynges as pertaine to Christes gloze, for-
asmuch as without the spirite of God, we can neuer
vnderstande the secretes and mystery of the Gospell.
For assuredly the wisdome of the flesh is folyshe befoze
God, yea the moze knowlege it boasteth and pzetend-
eth in ghostly and diuine thynges, the moze is the
folyshe of it bewrayed and vttered. Let vs then (good
bryethen and suffiers) in all our nedes and troubles
praye accordyng to the wordes of this Gospell, but
to whom? To the father of heauen. In whose name?
In Christes. And what shall we praye for? that our
ioye may be perfecte and full. What is this to saye?
that by Christ our synne being taken awaye, our con-
science may be quyet and finally sure of euerclastyng
lyfe, which is a right perfecte ioye. Let vs pray, that
we maye be taught freely, openly, and playnly with-
out

On the .v. sondaye after Ester. Fol. xxxii.
 out prouerbes or parables, that is, that we maye re-
 ceue the holy spirite of comforte into oure sowles
 which in gods worde may instructe vs of all trouth.
 which graunt vs God the father of heuen together
 with the son and holy ghost thre persones and one
 God who lyueth and reigneth worlde without ende.
 Amen.

A sermon in the crosse dayes or Rogation dayes.

God people this weke is called of christen men
 the Rogation weke, bycause in this weke we be
 wonte to make solempne and generall supplications
 or prayes whiche be also called Litanies. Nowe
 therfore I exhorde you and in oure Lordes name I ^{litanies.}
 require you, that in all our litanies or supplications
 we woll so do, that the thing maye agre to the name,
 that is to say that this our Litanye and prayer maye
 be made with suche true feithe, hope, and charitie,
 that we may put God in mind of his fatherly promi-
 ses. He that wol not endeuour himselfe to do this, let
 him tarye styl at home, let him absteyne from this ho-
 ly proceSSION, lest he happē to sturre and to angre god
 more then other men shalbe able to pacifie and styl
 him. Albeit (a lacke for pittie) these solempne and acu- ^{The a-}
 stomable proceSSIONS and supplications, whiche we ^{buse of}
 vse comonly as in this weke to make, be now growen ^{these}
 into a right foule & detestable abuse, so that the moost ^{dayes.}
 parte of men and women in the solempne dayes of
 supplicati-

A sermon in Rogation weke.

supplication do come forth rather to set out and shew
themselves and to passe the time with vayne and vn-
profitable tales and mery fables, than to make ge-
nerall supplications and prayers to God for theyr
lackes and necessities. I let passe the other greuous
enozimities and vices, whiche on these dayes be cu-
stomably of many persones done. I wyll not speake
of the rage and furour of these vplandyshe processions
and gangynges about, which be spent in ryot-
tyng and in belychere. Furthermoze the banners and
badges of the crosse be so vnreuerently handled and
abused, that it is merueyle God destrope vs not all
in one daye. What shall we saye? Surely they are
now growen into such abuse, that there be farre grea-
ter causes to take them awaye and utterly to abro-
gate them with the other holydayes, than there were
in tyme past for holy fathers to ordeyne them. And
surely it is the parte of all byshops, of persons, bi-
caries, and curates, yea and also of the hedde rulers
and officers of the common weale to se that those vn-
christen and vngodly abuses be auoyded and taken
awaye, or, if the thinge be past remedy to wyshe that
these letanies and supplications thus abused were
rather utterly abolysed and taken awaye then suf-
fered. For assuredly it were muche better and moze
Christian lyke, that christian men and women were
gathered and assembled together in the church there
to make their supplications and prayers to God,
than after suche an hethen and vnruly fashion to
mocke God and his holy signes. And (no doubt) ma-
ny curates and herdmē of Christes church, shal ren-
dre a sharpe rekenyng and accomptes to God for
wynkyng

wynkyng at these abuses.

Wherfoze I do you to wete that in these Rogation dayes, two thinges are to be asked of god and pray-
ed foꝝ. The fyrste is, that god of his goodnes wyl defende and saue the coꝛne in the felde, and that he
wyl vouchesaue so to pouрге the ayer, that not only
the lappe of the earth may be replenished with sea-
nable rayne, and that the ayer may be tempered to
the increace and furtheraunce of the coꝛn but also that
it be not infected, and that by the eatyng and dꝛyn-
kyng therof, neyther we noꝝ oure beastes do catche
any pestilence, feuers oꝝ other diseases. Foꝝ as witnes
seth Saynt Paule. Gods creatures as meate, dꝛink
coꝛne, and suche other thynges be halowed by the
woꝝd of God, and by prayer. Foꝝ from whence think
you, come pestilences and the other kyndes of disea-
ses and sycknesses, but that the noysom spirytes do
infecte the ayer. And by reason herof commonly our
coꝛne and frutes be perysshed, infected, and blasted,
and so we (God sufferynge it so to be foꝝ oure offen-
ses) by eatyng and dꝛynkyng oure owne grayne, do
get vs death and greuous maladies of the body. Foꝝ
this cause be certaine gospels red in the wide felde a-
monges the coꝛne and grasse, that by the vertue and
operation of gods woꝝd, the power of the wicked spi-
rites which kepe in the ayer may be layde downe, and
the ayer made pure and cleane, to thintent the coꝛne
may remaine vnharmed and not infected of the sayd
hurtful sperites. but serue vs foꝝ our vse and bodely
sustenaunce. Wherfoze (my deare frendes) we ought
to make these solempne pꝛocessions with earnest myn-
des and with all reuerence, and in especiall we ought

what is
to be de-
maunded
in suppli-
cations.

i. Tyme:
iiij.

A

A. i. to

A sermon in the Rogation weeke

to intreate and to heare the worde of God with deuoute and religious myndes. Thus doyng, doute we nothinge, but that Gods worde will utter and execute his vertue and strength vpon the corne and ayer, that those noysome, spirites of the ayer, shall do no hurte at all to oure corne and cattell.

Seconde, this is also mooste of all to be despyred and humbly to be prayed for in those crosse dayes, that God wyl bouchesaue to blesse his creatures not only (as befoze is sayde) for the profyte and behoufe of oure bodie, but also for our soules helth, lest our miserable soules might herby catche vnto themselves pestiferous infection and damnable contagion. I meane as thus: The popson and infection of the soule is synne. Nowe whan God poureth vpon vs riche and plentifull croppes and indoweth vs with increase of all thinges: forthwith we lyke mooste vnhynde persons do vylaynously geue oure selues to daply bankettes and feastynges and to most beastly fyllynge of our panchies, and herof by and by ensueth ydelnes, and of it springe whozdomes, adulteries blasphemies, cursinges, periuries, murders, warres and al mischefe, so that it were muche better for vs, if our corne and cattel dyd not so happely and plentifully prosper and go forwarde. So the thing that we demaunded in our processions and supplications we do in very dede finde, for God maketh vs here abundantly to enioy our requestes & desires and doth minister al thynges to the body with a large blessing, which thing neuerthelesse is moost ready popson and pestilence to the soule, and the occasion of great myschefe. For doubtes surfettyng and ydelnes, of
all nough

all noughtynes be the totes, and the fountaynes of all euels. But alake, alake, this gostly infection we nothyng at all regarde, we passe not it. The pestilence which noyeth the body we eshuc with greate care, yea we study to dypue it awaye with often pray-ers and supplications, laynge vnto it all the medicines and remedies we can deuise. But in this spirituall pestilence, we go styll on, and procede withoute care oꝝ thoughte, yea euen foꝝ this purpose as it seemeth we despye of God large increace and aboundaunce of thynges, and to be deliuered from bodily pestilence and infections, that we may the moze frely and abundantly endure after a delicate soꝛte in the goostly infection. But (my frendes) almyghty God the sercher of hartes, whyle he seeth vs slepyng in such careles condition and that we nothing regarde this so pestilent a pestilence, he also winketh at oure destruction, accoꝝdyng to oure owne bowes and requestes he graunteth vs fopson and abundaunce of all thynges, and so blyndeth vs with the prosperous lucke and successe of thinges, and dꝛowneþ vs in the synke and puddell of synnes, that at last oure synnes by longe vse runne into a custome, and the name of synne is cleane foꝝgotten. Wherfoꝝ deare bꝛethꝛen albeitt euery day we ought to rendꝛe supplications and pꝛayers to the loꝛde God with a rough chastisement of our bodye to dꝛyue away from vs so horrible floudes of all mischiefe, namely in this Realme of Englande moooste gyuen and disposed to commefacions, to bankettynges, to reuelynge, to surfettinges, to ydlenes, and to other fowle and abhominable vices that ensue of them, to thintent that God

No man
regar-
deþ the
spiritual
pestilence.

A sermon in the rogation weke.

The abuse of
goddess
gyftes.

Roma. i.

ones at lasse may lyghen vs with his grace that we
maye ble his gyftes to the helth of our soule and to
the holsomnes of our body, in such sorte, as these
goodes of the countrey, I meane our corne and cat-
tell might be auailable aswel to the nourishment and
defence of our body as to our soules health. But as
I haue sayd and say agayn, God hath made vs so
blynde and so vnsauery, that we are wahren playne
Epicures vtterly boyde of all feare or care of God,
mooste shamefully abusyng his gyftes to the tyot of
the body and destruction of the soule. And forasmuch
as this oure detestable wickednes and fowle abuse
of the godly institution of these crosse dayes is not a-
mended, but waxeth yearly worse and worse, ther-
foze God hath gyuen vs vp into a disallowed mynde,
so that we make these letanyes and rogation dayes
to be by our synnes vtterly vnprofitable and vnfrute
full vnto vs. Beholde how angrey and how soze dis-
pleased God is with vs, neyther is there any to a-
swage and appeace his fury, syth our letanyes, our
supplications, processions, and prayers wherewith
we rather mocke God than worshyp him, spendyng
our tyme and abusyng his benefytes in this wyse:
be rather kyndlynges and nourishmentes of Gods
indignation and vengeaunce, than mitigations and
swaginges therof. God graunt therfoze and be pre-
sently at hand and assistent to vs, that ones at last
we may come home agayne to oure selues and re-
turne to the harte, and that we may beyng kyndled
with earnest fapth hope and charitie put from vs his
wzath and displeasure, to whom be prayses and glo-
rie, worlde without ende. Amen.

The

On Ascension daye. Fol. xxxv.

The epistle on the Ascension daye.

The first Chapter of the Actes of the Apostles.

Chargement.

Christes Ascension into heauen
is here de-
scribed.



He fyrste treatyse herely (¶ Theo-
phile) we made of all that Iesus be-
gan to do and teache vntyll the day
in which he was taken vp, after that
he, thow the holy gooste, had gy-
uen commaundemēt vnto the Apo-
stles whome he had chosen, to whome also he shewed
hymselfe alpye after his passion (and that by many
tokens) appearng vnto them fourtye dayes, and
speakyng of the kyngdom of God, and eatyng with
them commaunded them not to departe from Jeru-
salem, but to waite for the promise of the father wher-
of (sayth he) ye haue herde of me how that Iohn bap-
tised with water, but ye shalbe baptised with the holy
gooste after these fewe dayes. Whan they therfoze
were come together, they asked of hym, saynge: Lorde
dost thou at this tyme restore agayne the kyngdom
to Israell? And he sayd vnto them: It is not for you
to knowe the tymes or the seasons, which the father
hath put in his owne power: but ye shall receaue
power after that the holy goost is com vppon you.
And ye shalbe wytnesses vnto me, not only in Jeru-
salem, but also in al Iury and in Samary, and euen
vnto þe worldes ende. And whan he had spoken these
thynges, while they beheld, he was taken vp on hye,

¶.iii. and

On Ascension daye.

and a cloude receaued hym vp oute of theyr syghte. And while they looked stedfastly vp toward heauen, as he went, behold, two men stode by them in white apparell which also sayde: ye men of Galilee, why stande ye gasyng vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue sene hym go vp into heauen.

The sermon vpon this Epistle.

Welbeloued audience in our Sautour Chryste, this daye is called the Ascension daye, bycause that at this day, Chryste oure sauour and redemer mounted or steied vp to heuen after his resurrection, leauyng his Apostles and disciples vpon the erth, which thinge is one of the articles of our feyth. And albeit saynt Luke the Euangelist doth ascertyne vs **Ca. xxiij** of this thinge in the ende of his Gospell whiche he wrote of the actes and lyfe of Chryst, yet forasmuche as he towched the thinge but bryefely and lyghtely there, he doth here in the lesson of this daye whiche is the begynnynge of an other boke that he wrote for oure instruction of the dedes and actes of the Apostles, intreate the matter moze at large.

Fyrst therfore ye shall marke, that the histories of the Gospell do paynt out Chryste vnto vs as yet couered with the burthen of the flesh, and as yet not glorified, howe be it in the meane season he declared hymselfe as well by his heuenly doctrine, as by many his miracles, which he shewed vnto the men of those daies that he was very God. But in the Actes of the Apostles he is sette forth vnto vs as one that nowe raigneth and is glorified. Thus therfore saynt Luke begynneth

On Ascension daye. fol. xxxvi.

begynneth his description. In the former treatys
whiche I wrote, dearly beloued freend Theophilus
(whiche signifieth a loue of God) we haue spoken
of all that Iesus began to do and teache. He sayth
not of all that Iesus began to teache and do. For our
Sautour Christ first dyd prattise such thinges as
he afterwarde taught. He wente to Iherous Baptis-
me. He withdrew hymselfe for a season out of the
company of the worlde, afoze he wolde take vppon
hym to preache, and to teache other. The spirite led
hym into wyldernes, where he fasted fourty dayes
and fourty nyghtes. He suffered there moost sharpe
hunger to ariue hymselfe with abstinence and paci-
ence. He there endured the most bitter assaultes and
temptations of our ghostly enemye the deuyll. as ap-
peareth manifestly in the fourth chapter of Matthew
All this he dydde to shewe vs an exemple howe we
ought to do. We contrary wyse haue many teachers
but fewe doers. Thou whiche teachest another (as
the holy Apostle Paule writeth to the Romaynes)
teachest not thy selfe. Thou preacheest a man shulde
not steale, and thou stealest thy selfe. Thou that
sayest a man shulde not committe adultry commit-
test hooredom thy selfe. Thou abhorrest ydolatry, and
yet thou dost robbe God of his due honour. Christe
byddeth his Apostles and preachers that they shuld
shyne before men. He wold haue them to be
the salt of the erth. For if the salt (sayeth he) be vn-
sauey, wherewith shall it be sauered? it is good for no-
thing but to be cast out of the doores and trode vnder
fete. And in conclusiō he sayth in this wyse. Who so-
euer doth and teacheth, the same shalbe called great
in the

Theophi

Mat. iiij.

Mat. liij.

Rom. i.

Mat. v.

On Ascension daye.

in the kyngdome of heauen. Yea he furthermoze as-
sureth vs, that onles our rightuousnes do passe the
M^{at}. 23. ryghtuousnes of the scribes, and pharisees: we shall
not entre into the kingdom of heuen. But perchaunce
ye woll aske me, who be scribes and pharisees: Per-
ken what Chyist himselfe sayth. The scribes and pha-
risees syt in Moyses chaire. All therfoze that they byd
you kepe, that kepe and do, but do not ye after their
wozkes, for they say and do not. Yea they bynde to-
gether heuy burthens and greuous to be bozne, and
laye them on mens backes, but they themselves wyll
not heue at them with one of theyr fyngers.

But let vs nowe se (deare freendes) whether
there be any suche scribes and pharisees in maners
O^{rigen}. and conuersation of lpyngge amonges vs Chyristen
men, as were in olde tyme amonges the Iwes. Ori-
gene that auncient doctoure, wytyngge vppon this
place of Mathew, sayth, that those be scribes, which
who be scribes. departe not from the letter of the lawe. These be
suche persones as teache nothyng but the outward
keping (and as who shuld say) the barke of the law,
ti. Col. iij. wheras accordyng to saynt Paule, the lawe kylleth
Ro. viij. and the spirite quickeneth. For as saint Austine doth
Austine. very well declare, the letter of the lawe without the
spirite is not inough. It is the spirite that quicke-
Ihon. iij. neth, of whom, onles a man be bozne agayne, he can
not entre into the kyngdome of God. This spirite
is wont to leade men into al trouth, he discloseth and
openeth vnto vs the pyth of the lawe, that is to say,
the liuely and earnest feyth in Messias that was pro-
mised so longe befoze by the prophetes, euen our sa-
uiour Chyist Iesus, for whose loue we ought frelye
to

to fultyl and worke the lawe and not by compulfion
 lyke flauēs and bondmen, forasmuche as the ſpīrite Gala. b.
 of God hath infranchiſed vs and made vs Chriſtes
 freemen. They than whiche teache not this fredome
 and enfranchiſement of Chriſtian men, that is to wit
 whiche teache not the pyt oꝝ karnell of the lawe but
 the barke oꝝ houſke, be no better than ſcribes. Now The pa-
piſters be
ſcribes.
 I pray you, what other be all papifles, but euen ſuch
 and worſe, for they can ſcant abyde to teach ſo much
 as the letter of gods lawe, whiche neuertheles beyng
 taughte nakedly and alone doth but kyll, it quyk-
 neth not. Yea they wyl teache wel nere nothinge but
 theyꝝ owne traditions, cuſtomes and beggerlye ele-
 mentes. I haue ſhortlye ſhewed you whiche be ſcri-
 bes, accordyng to the diffinition of the auncient doc-
 tour Origene. Let vs now ſe, what he calleth a Pha- what Or-
rigen cal-
leth phar-
iſee.
 riſee. Suche as profeſſyng (ſayth he) ſome greater
 thinge do deuide themſelues as better from the mul-
 titude and common ſozte of men, be called phariſes,
 which by interpretation be as muche to ſay as diuiſi
 oꝝ ſegregati, that is to wit, diuided oꝝ ſeuered per-
 ſons. For Phares in Ebzeue is called a diuiſion.
 Now occorpyng to this diffinicion, whether there be
 any phariſees in Chriſtendom oꝝ no, I repoꝛte me to
 your ſelues. Lord god, what diuiſions, what ſectes,
 what ſundry ſutes of couſterfained holy perſons haue
 we had in England now of late, which thought them
 ſelues better and holper than the reſte of people, yea
 whiche wolde ſuffer none to be called religioſe, but
 themſelues, where as after the diffinition of ſaint Ja- Iac. i.
 mes, they were as farre wyde & differed as muche fro
 religious perſons, as an ape differre from an owle

On Ascension daye

But let vs retourne to oure lection. These scribes and pharisees dyd teache, but they dyd not the thinges whiche they taughte. Christe (as saynte Luke doth here withnesse) fyfte dyd the thinges, and after he taughte them. And of all these thinges (sayethe Luke) whiche Iesus began to do and teache vntyll the tyme of his styenge vp to heauen haue we spokene in the former treatyse. This treatyse we calle commonly the Gospell of saynt Luke. Nowe than whan the Apostles were as on this daye come together, they asked Christe, sayenge: Lorde wylte thou at this tyme restore agayne the kingdom of Isracle? Lo (good eople) here ye haue a ryghte notable example of the Apostles infirmittie and weaknes. For albeit they had harde oftentymes, that Christes kyngdome or reygne shulde be spirituall. yet they continued styll to dreame of a certayn corporall Monarchy or rule. But nowe what doth Christe vnto them? Albeit they thoughte and spake foolysly, yet he leaueth them not, but ryghte gentelye he plucketh them away from those carnal thoughtes, saying: It is not for you to knowe the tymes or the seasons, whiche the father hath put in his owne power, as who shulde saye, medle you with youre offyce wherunto ye be appoynted. Your offyce is to testifye of me and of my doctrine. Ye shall be witnesses (sayeth Christe) vnto me, not only in Ierusalem, but also in al Iury and in Samaria, and euen vnto the worldes ende. And here is to be marked, that Christ wold not haue his preachers curiouse vppon ydle questions or vayne studyes. For thei onely office and feate is to preache Christe and his doctrine, that is to wete,

The bre-
kenes of
the Apo-
stles.

The of-
fice of a
postles
or prea-
chers.

to wete, to set forth and preache only suche thynges as Chyſte hath done and taughte to be beleued of the ignoraunt people, for whiche cauſe alſo the holy ghoſt was gyuene vnto them, euen to the intende to make the Apoſtles mete to teache and vs to receyue theyre teachyng. Nowe whan Chyſte hadde ſpoken theſe thynges, whyles his Apoſtles behelde hym, lo ſodenlye he was taken vp on hyghe, and a cloude receyued hym vp out of theyr ſyghte. Here (deare bꝛethꝛen) ye ſhall marke the frute and pꝛofyte of our ſauour Chyſtes Aſcenſion. For by his ſtieng or aſcendyng vp into heuen he wꝛought two thynges for vs. The one was, he had a mooſte goodlye and gloꝛiouſe tꝛumphe vppon oure moꝛtall enemye the deuell. The other was, he anone ſente downe the holy ghoſt to his Apoſtles, as alſo the pꝛophete Dauid witneſſeth, ſayenge: *Ascendit in altum, captiuam duxit captiuitatem, dedit dona hominibus.* The frute of the aſcenſion. That is to ſaye. He aſcended vp on hygh, he led captiuitie a pꝛiſouer, he gaue gyftes to men. Pſal 97, Ephe. iiii

Finally, ye ſhall marke that oure ſauour Chyſte at his departure from his diſciples whan he mounted vp to heuen, comforted them by his angels ſurely pꝛompyſſyng them, that euen ſuche one as they ſawe hym aſcendyng now vp to heuen, they ſhulde in the laſt daye ſe agayne, at whiche tyme doubtles he ſhall rendꝛe to euery man his rewarde accordyng to his dedes. They whiche haue done wickedly, and wolde not beleue, ſhalbe condemned into hell fyꝛe, where ſhalbe wepyng and gnaſſyng of teth. But they hat haue beleued on Chyſte Jeſu and with woꝛthy dedes haue garnyſhed and declared theyr faythe to

ij Cor. v.
K. ii. the

On Ascension Daye.

the worlde, they shall inherite the kingdom of heuen and shall entre into the tope whiche the father of heuen hath prepared for them. To whom with the son and hooly ghoſte be glozve and prayſe for euer and euer. Amen.

¶ The Goſpell on Aſcenſion daye.

The xvi. Chapter of Marke.

Chargement.

¶ Of the commiſſion that Chriſte gaue to his Apoſtles to preach his Goſpell thzough out the hole worlde. And howe Chriſte ſtyed vp to heauen.

Accum:
bentibus
vndecim
discipu:
lis appa:
ruit Je:
sus et ex:
probra:
uit incre:
dultate
eorum.



Iesus appeared agayne vnto the eleuene as they sat at meat, and cast in theyr teeth theyr vnbefe and hardnes of harte, because they beleued not them whiche had sene hym ryſen agayne: And he sayd vnto them: Go ye vnto all the worlde, and preach the Goſpell to euerie creature, he that beleueth and is baptysed ſhalbe ſaued. He that beleueth not, ſhalbe damned. And theſe tokens ſhall ſolowe them that belcve. In my name they ſhall caſt out deuels, they ſhall ſpeake with newe tonges, they ſhall dzyue away ſerpentes. And if they dzyne any deadly thing, it ſhall not hurte them. They ſhall lay theyr handes on the ſpyke, and they ſhall recouer. And when the Lord hath ſpoken vnto them, he was recepyed into heuen, and is ſet on the ryght hande of God. They therfoze wente forth, and preached euerie where, the Lord working with them and confirming the worde with miracles ſolowynge.

The

The sermon vpon this Gospell

The Chyrtian mans lyfe in this Gospell (good people) is set befoze oure eyen. For sayth and charitie are here propounded vnto vs as in all the rest of the Gospels. wherfoze syth the Gospell byngeth euer those two with it, we ought also continually to practize them and entreate of them. For he sayeth who so beleueth and be baptised shalbe saued. fyrst Incredus of al therfoze Chyrtie vpbaydeth in this Gospell his lifte. Apostles of theyr faint beleue and hardenes of harte and blameth them, declaring what they wanted, and yet neuertheless he reiecteth them not, neither is moued rygourously and hastily agaynste them but he gently blameth them none other wyse than yf one of vs wolde say to an other. Arte thou not ashamed to do the thyng thou goest aboute? speaking after this sorte to bynne hym to know hym selfe, and to make hym ashamed that he maye leaue of, his euell enterpryse or worke, and yet we forsake hym not, nor hate hym, nor plucke our loue from hym. Neyther was it a lyght matter why our Lorde rebuked his disciples, for surely infidelitie or lacke of beleue is of all synnes that can be named the greatest. wherfoze he vpbaydeth them of vnfeithfulnes (as saynt Hierom saith) that feithfulnes myght succede. He vpbaydeth the hardnes of their stony harte, that a fleshy harte replenished with charitie myght folowe in the place. All these thynges were done to our comfote and instruction, that we shulde not be discoraged though we be founde any thyng faulte in our saythe, as yf we doubte, stamble, or falle, but rather that we shulde quykely ryse agayne, stablyshe our feith and runne

On Ascension daye.

to God takyng trust and affiaunce at hym and constantly also retainyng it, namely syth he delecth not with vs accorpyng to rygour, but can wynke at our falles and infirmities. And he that reputeth God to be suche, shall also fynde hym suche one: I saye yf we can take hym for a merciful God, he wol suffre himselfe to be founde suche one, and wol so declare hymselfe towarde vs. Contrary wyse he that hath an euell conscience and an vnfaithfull harte doth not so, he beareth no suche affiaunce towarde God, but fleeth from hym countyng hym a soze and rygourouse iuge, and therfore he also fynde hym suche one. The same we must also do with our neyghbours. Yf we se any swarue from the faith we maye not mayntayne him in his malice, but we ought to reprove and laye his faute befoze his eyes, but yet not after such sozte that we shulde hate hym or be agaynste hym or turne our frenshyp and loue from hym. For thus sayth saynte

Gala. vi Paul. Brethren although a mā be foude in any faute you that be ghostlye redresse suche a person with the spirite of mekenes. But the most holy father or God rather, the bishop of Rome which wol be called Pope his byshops, his prestes, his monkes, his chanons, his freers, and his nonnes, can not abyde whan that they be founde in any notable cryme, to be reproved. For what soeuer euell do chaunce, they pretende and allege for them that it come not thzough theyr faute but thzough the faute of theyr subiectes. Theyr subiectes and suche as be vnder theyr obedience shalbe cruelly and roughlye handled. Certaynly almaner iniury and wickednes ought to be so punyshed, that charitie and veritie be kepte towarde euery man.

Neither

Euell
oughte
to be pu-
nyshed.

Neyther oughte we to suffre oure mouth to be stop-
 ped, for none of vs all shall so lyue as longe as we
 be in this fleshe that we can be founde on cuery part
 blameles and without sinne. But I am faulty in this
 thyng, and an other in that. Namely syth it is right
 playne and euident to all men, that euen the Apo-
 stles themselues lacked that, whiche was chyfe and
 the hyghest poynt of all, where as not withstanding,
 they were the corner stones and the rockes of funda-
 cion, yea and the beste and the moost excellent parte
 of chrystendom. Roman yet thynketh, that the Apo-
 stles were vtterly and al together vuseithfull or infi-
 deles. For they beleued the thinges that were wryten
 in the lawe and in the prophetes, albeit they had not
 yet the ful perfection of feith. Feith was in them and
 it was not in them. Faith therfore is a thinge whiche
 alwayes groweth bygger and bygger accordynge to
 the parable of the mustarde seede whiche our sauour
 Christ declareth in the .xiii. chapter of Mattheu. So
 the apostles were not vtterly voyde of feith, for they
 had a part of it. For verely it is with feith as it is
 with a man that is sycke, and beginneth by lytle and
 lytle to crepe vp and waxe stronge. Our Lorde than
 expresth to his Apostles wherein they beleued not,
 and what they wated that is to with, that they pferly
 beleueh not his resurrectiō. For albeit they beleued
 al the rest, yet in this behalfe they remaineth infidels
 For happely they beleued also this that god wold be
 merciful vnto thē, but yet this was not inough. For it
 was nedeful also that they shuld belcue Christ's resur-
 rection. Wherfore he vpbraideth thē of theyr lacke of
 feith, bycause not wstāding they had sene altogether
 yet lptis.

Mat. xiii

 Christe
 vpbraideth his
 Apostles
 of the
 infidels
 yet lptis.

On Ascension Daye.

yet they beleued it not, and that they yet wanted this
 what it is to be-
 is to beleue the
 resurrection of
 Chriſt.
 article of reſurrection. What is it than to beleue the
 reſurrectiō of Chriſte which beareth ſo great a ſtroke
 and is of ſuch ſtrength, that the diſciples were called
 infideles and miſbeleuinge perſones for the defaulte
 of it: Merely, to beleue the reſurrection of Chriſte is
 nothinge elles, than to beleue we haue a ſpokeſman
 and peace maker befoze God which is Chriſt, whiche
 maketh vs at one with God the father and iuſtifieth
 vs in his ſyght, For what ſo euer is in man of his
 owne nature and byrth, without regeneration, is but
 ſynne and death, wherby he heapeth vpon hym ſelfe
 gods vengeaunce. Agayne, God is the euerlaſtyng
 iuſtice and clerenes, which of his nature hateth ſynne
 Herof it commeth, that betwene God and man being
 in ſuche caſe, is perpetuall enmitie, neyther can they
 be frendes or agre together. Chriſte therfoze by ta-
 kyng our fleſh vpon hym dyd both tranſlate our ſyn-
 nes vpon hymſelfe and drownded the wrath of the fa-
 ther in himſelfe, to make vs at one with his father.
 withoute this ſeythe we be the chyldzen of venge-
 aunce, we can do no good worke that may pleaſe God
 neyther wyl God heare our prayers. For thus ſayeth
 the prophet. They cryed and there was no helper, to
 the Lord, and he answered them not. Yea the moſt ex-
 cellent worke wherby we thoughte to obtayne grace,
 helpe, and comfort of God was imputed vnto vs for
 ſyn, as the ſelfe ſame prophet ſaith: O ratio eius in pec-
 catum fiat. Be his prayer counted for ſynne, for ſure-
 ly we can not with all oure powers of our owne na-
 ture pacifye God. We neded therfoze Chriſte to be
 a ſuter for vs to the father, and to make vs at one
 with

with hym, and finally to obtayne what soeuer is ne-
 defull for vs. By the same Christe it behoueth vs to
 aske of God what so euer we nede, as Christe hym-
 selfe instructeth vs sayenge: What so euer ye aske
 the father in my name, shalbe done vnto you. What
 so euer we demaunde of God, surely we must by this
 Christe (whiche hath satisfyed for oure synnes) ob-
 tayne and gette it. For Christe is he whiche protec-
 teth vs, he is the defence and bukler vnder whome
 we be shadowed, euen as the chickens be nourished
 and hydde vnder the wynges of the henne. By hym
 only oure prayer is allowed befoze God. By hym
 onely we be harde and gette the fauoure and grace
 of the father. This is then to beleue vpon Christes
 resurrection, if as it is reherfed we beleue that Christ
 hath bozne vpon hym aswell our synnes as the syn-
 nes of the hole world and hath drowned in hymselfe
 the one and the other and also the displeasure of the
 father by whome we be reconcyld to God and made
 ryghtuouse befoze hym. But here I can not suffici-
 ently lamente the fewnes of Christen men and wo-
 men which haue this stedfast seyth that by Christ they
 be released of their synnes and made rightuouse. Few
 I say haue such opynion in the resurrection of Christ
 that they thynke they synnes be take away by Christ
 but what do they? they go about to be iustified by
 woorkes of they owne imagination. This man en-
 treth into the cloister and is made a monke or freer,
 the a none, some one thing, som another, and yet they
 say they beleue in the resurrectio of Christ, wher their
 woorkes do shewe cleane contrary. Wherfoze this ar-
 ticle haue the holy fathers preached and taught spect-

A. i. ally

Joh. xvi.

All out-
 ward
 christene
 men be-
 leue not
 in the re-
 surrecti-
 on.

On Ascension day

ally befoze other. For thus Paule in his fyrste epistle
I. Cor. 15. to the Corinthians sayth. Yf Chyist hath not rysene
from death to lyfe, than vayne is our preaching, vayne
also is your fayth, & a litle after. Yf Chyist hath not
risen, vaine is your faith, ye be yet in your synnes. Ye
wil aske how this doth folow of saint Paules wordes
Thus truly, if Chyist rose not fro death to lyfe, it fo-
loweth, that synne & death did swallow hym vp & kyl-
led hym. After that we coulde not ryd our selues out
of our synnes, Iesus Chyist toke them vpon hym to
treade vnder his fete death & hel, & to be made Lord
ouer them. But if he rose not agayne, than surely he
ouercam not synne, but was overcome of sinne. And
therapon it foloweth, if he rose not agayne he rede-
med vs not, and so we be yet in our synnes. Further-
moze in the epistle to the Romaynes he sayth. If thou
Rom. 10. confessest with thy mouth, Iesus to be the Lord, and
beleuest in thy hart, that god hath raysted hym from
death thou shalt be saued. Hereunto agreeth al scrip-
ture both old and new. But it is not yet sufficiēt bare-
ly to beleue the resurrectiō of Chyist. For wicked per-
sones beleue this, yea the deuil doubteth not but that
god suffred and rose agayn. We therfoze must also
beleue the effect of the resurrectiō, & must know what
frute & pzoofte we haue taken therby, that is to saye,
pardone of our gylt & as it were a gayle deliuerce of
al our synnes, that Chyist passed thorough death, & by
it ouercamme sinne & death, yea & what soeuer coulde
hurte vs he trode vnder his fete, & is ordeyned & set
at the ryght hand of the father in heuen, the myghty
Lord ouer sinne, death, hel, the deuil, and what soeuer
hureth vs, and that al these thinges be done for our
lake,

take, whiche thing the wicked persons beleue not. Ye
 se than (my frendes) how much is conteyned in this
 article of resurrection, so that we may better wante
 al the rest then this one article. For what were it to
 beleue al other articles, as that god was borne of the
 virgine mary, that he dyed and was buried: if we do
 not also beleue that he rose agayne? And this God
 meaneth in the prophesy of Abacuc, where he sayeth: Abac. 7.
 I shal worke a worke in you which men shall not be-
 leue whan it shalbe tolde. And this is the cause why
 Paule in all his Epistles handleth no worke or mira-
 cle of Chyriste so busely, as he doth the resurrection of
 Chyriste. Yea he letteth passe al the workes and mira-
 cles of Chyrist, and chesly teacheth vs the frute of this
 so that none of thapostles hath so painted Chyrist vn-
 to vs as Paule, of whom not without cause Chyriste Actu. 9.
 sayd to Ananias: This is my chosen vessel to beare
 by name befoze the Hethen people, and kinges and
 the childzen of Israell. It foloweth in the texte: Go
 ye into the hole worlde (sayth Chyrist to his disciples)
 and preach the Gospel to euery creature. But I pray
 you what shal they preach? Merely none other thing
 but that Chyrist is rysen from death, and that he hath
 baynquysht and taken away synne and all mysery,
 he that beleueth this, is saued. For the Gospell (which
 betokeneth a glad tydynges) is nothynge els, but a
 preachinge of shewyng of Chyristes rysyng agayne,
 he that beleueth this, is saufe, he that dothe not: is
 losse. And here consyder me the nature of saythe.

what is
Gospell

saythe constraineth none to the Gospell, but lea-
 ueth euery man to his owne lybertie and choyse. He
 that beleueth, maye freely beleue, he that commeth man,

saythe
constray-
neth no

On Ascension daye.

let hym come, he that wyl not, chose hym. And here
agayne ye shall marke that the Romyshe byshop er-
reth and doth nought, in that he goeth about by vi-
olence to draw hethen men to the christen fayth. For
besydes the preachynge of the Gospell, Christe gaue
nothyng in commission vnto his disciples. So they
preached it, accoꝝdyng to theyꝝ commission, and lefte
it in mens free libertie to come to it oꝝ not. They said
not eyther beleue it oꝝ I wyl kyll the. So ye se that
✠ infidels as turkes, sarasens, and Iues ought not
violently to be drawen to our fayth but louingly ra-
ther prouoked & allured. But here is a doubte, howe
this text ought to be vnderstaḡd (go into al the worlde)
syth the Apostles neuer passed thꝛough out all the
worlde. For none of the Apostles came so farre as to
vs. Furthermoze there be many Ilandes founde out
now in our tyme which be inhabited with people to
whome gods worde was neuer preached, whereas
✠ Isai. 8. yet the scripture witnesseth that theyꝝ sounde wente
foꝝthe into all the worlde. I saue therfoze that theyꝝ
preachynge wente into all landes, althoughe it be
not yet comḡe into the hole worlde. And this com-
myng out, is begonne, albeit it be not yet ended, but
neuertheles it spꝛedeth contynually moze and moze
and shall do tyll the last daye. And it is with thys
commission oꝝ ambassade of preachynge, as it is with
a stone that is cast into the water, foꝝ lyke as a stone
that is caste into the see maketh waues aboute it,
and one waue dꝛyueth foꝝth another, tyll they come
to the shoꝛe. and albeit ther be in the middes a great
cauline, yet the waues cease not, but go continually
foꝝth: Euen so it is with the preachynge of the Gos-
pell

pell, it began by thapostles, and it styll goeth forth,
 and by styll pzeachynge it spreaddeth further and fur-
 ther, it suffereth in the world persecution and chaling
 a waye, yet it is alwayes opened moze and moze to
 such as herde not of it befoze, though in the mydde
 iourney it be driuen downe and be made starke here-
 sye. Or it may be lykened to an ambassage that one
 sendeth out, as yf oure Soueraygne Lorde the Kinge
 of Englande shulde sende his ambassadours into
 Fraunce or Spain, we say that an ambassadie is gone
 forth from our king thither, albeit the ambassadours
 be not in dede yet come thither. For lyke as Christe
 dyed for all: so he rose agayne for all, and therfoze he
 wolde haue his Gospell pzeached to all. Whosoever
 than that beleueth and is baptized shalbe saued. Here
 ye shall marke that God doth hange an outwarde
 signe to his worde whiche signe maketh his worde
 to be the stronger vnto vs, so that it assureth oure
 hartes and maketh vs not to doubt therof. Thus
 God dyd set the raygne bowe for a signe to Noye, to
 assure hym he wold nomoze destroye the worlde with
 floudes. So that this rayne bowe is as it were a
 seale of suretie both to Noye and to all vs, none o-
 therwyse than a seale is put to writinges to make
 them sure. And lyke as princes and noble me be kno-
 wen by theyr colours, badges, and armes: euē so dea-
 leth God with vs, and hath stablyshed his wordes,
 as with a seale that we shulde nothings doubt. He
 gaue to Abraham circumcision for a signe of Chri-
 stes conuincing that shuld blesse the worlde. Likewise
 hath he done here by puttyng to this promise of sal-
 uation, an outwarde signe, I meane baptisme. For

Grasim?
in para-
phra.

Spagnes
ioyned
to the
worde.

Gen. ix.

Gr. ph.

On Ascension daye.

Augustine. baptisme is as it were a watch worde to put God in remembzaunce of his promise, which if it can be had, ought of necessitie to be take (as saint Augustine saith) and not to be omitted. But if it can not be had, or yf it be denyed a man, yet he shall not be dampned so that he beleueth the Gospel. And therfore our lord sayth. He that beleueth not, shall be dampned. He sayth not, he that is not baptised. For baptisme without feyth (eyther of the party selfe, or of them that bynge hym to baptysme, if it be a chyldre that is baptised) is litle worth, but it is lyke to a paper that hath a seale hanginge to it and hath no writinge therein. Wherefore they that haue the visible signes withoute the invisible feith, they haue scales withoute writings. Furthermore we se here that the office of suche as will be called Christes Apostles is, to go into the worlde and preache Christes Gospel. And so here we maye iuge whether the byshop of Rome with his galant prelates which ryde lyke princes vpon theyr moyles and neuer preache one worde but rather stoppe the mouthes of true preachers, oughte to be called the successours of the apostles and persons apostolike or no. And these tokens (sayth Christ) shall folowe them that beleue. In my name they shall cast out deuils, they shall speke with newe tonges, they shall take away serpentes. And if they drinke any deadly thinge, it shall not hurte them. They shall lay their handes on the sicke, and they shall recouer. But ye wol aske, how shall we verely this tepte, that he that beleueth, shall haue power to worke all these? for oure Lord saith, that these tokens shall folow the beleuers, and yet it is certayne that not all the Apostles wroughte them

A questio

the. For it is recordeed of none to haue dronken pay-
 son but of Ihon the Euangelist. Yea if this sayenge
 of Chryste must nedes stande, fewe shalbe saued, for
 very fewe of the sayntes haue done all these. Some
 therfore to auoyde this inconuenience do expounde
 these sygnes mystically, sayenge that they do spake
 with new tonges which where as befoze they taught
 deuely the doctrines, nowe confesse Chryste and so be-
 newe men. By takynge awaye of serpentis they un-
 derstande the destroyng of pestiferouse doctrines,
 heresies and sectes. By dypnyng of popson with-
 out hurte, they vnderstande that the readyng or hea-
 ryng of false doctrines shall not hurte them. By
 healyng and curyng of sycke persons they vnder-
 stande the healyng of the soule. Albeit this inter-
 pretation is honest and a mater of trouthe, that suche
 as beleue shall worke these feates, yet it is no doubt,
 but that when soeuer the profette of the Gospell (as
 Erasmus sayth) requyrez an outwarde miracle, he
 shall do any of the forsayde myracles, euen outward-
 ly, and they shall folowe him, as Chryste hymselfe
 sayeth in an other place: Verely verely I saye vnto
 you, he that beleueth in me, the workes that I do, he
 shall do, yea and he shall do greater then they be. For
 the christene man hath the same power whiche oure
 Sauoure Christ hath, Christ is a communitie, he is
 sette, in the same goodes with Chryste. Furthermoze
 our Sauour Christ gaue them power agaynst wic-
 ked spirites, to cast them out and to heale al maner of
 sicknesses as it is red in the tenth of Mathew. Also
 the prophete Dauid in the .xix. psalme sayeth. Thou
 shalt walke vpon Lions & Dragons. Wherefore wher
 a christen.

A mysti-
cal inter-
pretatio.Gregory
in hom.Erasmus
in para-
phrasi.

Jo. p. liij.

Mat. 7.

psal. 19.

On Ascension daye.

a chriſten mā is, the power to worke theſe ſignes and miracles is not taken awaye, as by many examples it hath ben proued. But no man oughte to do them, onles the caſe requyre it. For the Apoſtles themſelues wrought not theſe miracles but only to the teſtification of gods worde, that ſo by miracles the goſpell might be confirmed, as the text ſayth. They went and preached euery where, the Lord workinge with them and ſtrengthning the worde with miracles ſollowing. But now after that the Goſpell is ſpred abroad and opened to the hole world, miracles be not ſo neceſſary as they were in the Apoſtles time. For as ſaynt Gregorie full well ſayth, in the begynninge of the churche theſe ſignes were neceſſary. For to thint that the fayth of the beleuers might encrease: it was to be nourished w miracles, euen lyke as we alſo when we plante pong trees, do poure ſo long water into them, tyll we ſe them take holde in the erth: but when they be ones thzoughly rooted, we ceaſe frome watergye them any moze. Now when our Lord had ſpoken theſe thynges vnto them, he was receyued in to heuen, that is, he went vp to begynne his ſpiritual and heauenly kingdom, and dze we with him our hopes, that thither, whether we ſaw him aſcende we ſhulde alſo folow. And he ſytteth on the right hande of God, that is to ſaye, he is God, egall and of lyke power with the father. And as the prophete ſayeth, he

ſaynte
Gregory

ſal. 67.
Ephr. iiii

ascended vp on hyghe and hath led captiuitie a prizoner. So that now, we be no longer in thzaldom, for Chriſt hath caried it awaye with hym and made vs the childze of his father to liue eternally with him in heuen. To whom be glozy for euer and euer. Amē.

The

On the sondaye.

Fol. clb.

The Epistle on the sondaye after Ascension day.

The Epistle of Peter the. iiii. Chapter.

Argument.

In exhortation to do good woꝝkes accoꝝdyng to the exemple of Chꝛyste.



Most deare beloued bzethzen. Be ye sober, and watch vnto prayer, hauyng aboue al thinges seruēt charitie among your selues. For charitie shal couer the multitude of synnes. Be ye full of hospitalitie one to an other without grudgyngs. As eue ry man hath receyued grace euen so minister the same one to another, as good ministers of the manyfolde grace of god. If any man speake, let hym speake as the woꝝdes of god. If any man minister, let him do it as of the vertue which god ministreth vnto him that god in all thynges may be glorified thozow Chꝛyste.

The sermon vpon this Epistle.

God bzethzen and systers in our sauour Chꝛist the lection of the Epistle of this daye red in the churche is taken forth of the fourthe chapter of the fyfthe Epistle of the Apostle and messenger of Chꝛist Saynte Peter. Ye shall therfoze vnderstande that foꝝasmuche as this hooly Apostle Peter had in the chapters goyng befoze this place, sufficiently taught the Iwes and others whome he wꝛotte this Epistle vnto, of the fayth and iustification whiche commeth by Chꝛiste, he doth now exhoꝝte and moue them to good woꝝkes, accoꝝdyng to the maner of right and pure pꝛeachers, which befoze they gyue any pꝛeceptes of good maners, woll fyfthe intreate of the causes of newe lyfe. Wherfoze this present lesson is no-
thinge

The occasion of this Epistle.

On the sondaye

Sobri-
nes and
modestye

Rom. 12.

Charitie

thyng but an exhortation to good woꝝkes after the
exẽple of Chꝛist. Fyꝛst of al therfoꝛe he biddeth them
be sobꝛe and bigilaunt in pꝛayer. And this text con-
teyneth a generall exhortation to all such thynges as
become chꝛisten men to do in this lyfe. Foꝛ modestie
and sobꝛenes be not so greatly good woꝝkes, as they
be the selke rulers wherby all good woꝝkes be tempe-
red. Ye shall than vnderstande here by modestie and
sobꝛenes fyꝛste those ciuile vertues which haue these
contrary vices, arrogancie and pꝛyde. In lyke wyse
doth also Paule vnderstande them in the Epistle to
the Romaynes, where he wyꝛteth. I say vnto you by
the grace which is gyuen me to euery one of you, that
none thinke pꝛoudly of himselfe aboue that it becom-
meth hym to thynke, but let him so thynke that he be
demure and sobꝛe euen as God hath bestowed to e-
uery one the measure of fapth. Seconde, ye shal vn-
derstande by demurenes and sobꝛenes here, also the
foundnes of mynde, so that ye thynke measurably
and soberly of gods woꝛde, lest thꝛough poure owne
ymaginations and good intenciõs ye go away from
the true vnderstanding of Gods woꝛd, oꝛ suffer your
selues to be plucked away with any maner wynde of
new doctryne. Now whan we be temperate and sobꝛe
as well in lyfe as in doctryne, it foloweth also that we
must nedes watch and giue our selues to pꝛayer. But
afoꝛe all other thynges saynt Peter byddeth vs haue
feruent charitie amonges our selues, foꝛ charitie shal
couer the multitude of synnes. As though he shulde
saye. It maye happen that a man maye sayne with
himselke that he is sober, tẽperate, and busy in pꝛayer
Therfoꝛe befoꝛe all thynges se ye haue charitie, with-
out

out which, poure demurenes, poure sobernes, poure prayer shalbe but fayned and cloked workes, without which charitie also they be nothyng worth nor yet thankfull to God, accoꝝdyng to the sayenge of Christ. Mat. 5. Whan thou shalte offer thy offerynge at the aulter, and remembrest that thy brother haue ought against the, leaue there thy offerynge, and go and be at one with thy brother firste, and then come and offer thy oblation. Doubtes (my brethren) charitie is to be preferred befoze all other workes, for withoute it none of all oure other workes can please God, as Christe himselfe witnesseth. And also the prophete say in the fyrst chapter. Thou shalt no moze offer to me sacrifice, but lerne to do ryghte, helpe the nedye and so forth. And saynt Peter will that our charitie be vehement or feruent, not colde and negligent, such as theirs is, which with their mouth make as though they loue a man, but with theyre harte hate hym as euell as a tode. And he sheweth the cause, for loue or charitie couereth the multitude of synnes. 1 Peter 3. This sentence is taken forth of the .x. chapter of the pꝛouerbes. For the most pꝛoper office of charitie is to hyde the infirmities of the neyghboure. Yea and it shall couer also the multitude of our synnes wherby we be in daunger to god. Erasme in paraphra. is. Wherfoze that we trespass against hym we shal very wel wipe away by releupng and doynge goood to our neyghbour. Furthermoze hospitalitie and harbourpng without grudgynge is also one of the workes of charitie and a christen mā is bounde to do it, if he be of abilitie. Yea as euery man hath receiued the gyste, euen so minister the samie one to another as good dispensours or stewardes of the ma-

On the sondaye.

myfold grace of God. Here the Apostle exhorteth euery man particularlye to do his offyce in his calling. He that is a preacher of gods word, ought to be content with his gyfte and to execute his dutie in hys callinge, that is to wete, he oughte to preach not his owne dreames, but the sermons and wordes of God and so of all other officies in Christes congregation, whiche if they were done accoꝝdyng to Saynte Peters aduysse here, we shulde bothe haue gods worde moze purely set forth, and also the churche in better bunitie and concoꝝde. Wherfoze accoꝝdyng to euery mans gyfte, and (as Paul sayth) euen as God hath allotted euery man accoꝝdyng to the measure of his sayth, so let hym serue in his callinge. As good stewar-
Rom 12. wardes oꝝ dispensours let all sortes of men behaue themselves in executyng theyꝝ offyce. I praye you is not he a foolyshe stewarde whiche of other mens
Good st
wardes. goodes wolde glozie and take a pryde, where he is but onely the stewarde and not the owner of them? Nowe they be good stewardes whiche be saythfull and ware, whiche knowe what, how, to whome and what tyme they oughte to preach and laye out the treasure of godes worde, the treasure I saye of the manyfolde grace of God accoꝝdyng to the sundye and manyfolde gyftes. He that speaketh, lette hym speake the sermons and wordes of almyghtie God, let hym not preach his owne gloses, his owne inuentions, his owne dreames and fantsies. And to
Et bice
tute. what so euer ministracion oꝝ offyce he be called and appointed in the churche, lette him do it (saith sainte Peter) as of the vertue, power and abilitie whiche God ministrETH vnto hym, and not as though he were

after the Ascension daye. Fol.xlviij.

were able by his owne wit and prudence to execute his ministerie. And why shall he do this? Verily that God in all thynges may be glorified thorow Jesus Christ. For the principall ende of all our gyftes offices and good workes is that by them God shulde be glorified and not that of them shulde ryse contentions, stryfes, debates, and discordes. Nowe God is glorified by oure gyftes, offices, duties, and workes, when we so vse them that our euen christen may take profite and edification therby, and may take occasion by the good distribution of the same to glorify God by Jesus Christ. For our Sauour Christ Jesus ascending vp to heuen distributed and gaue gyftes

unto men as the prophet sayeth. To whome

be all glorie, all prayse, all imperie and

dominion aswell to saue as to rule

and gouerne his faythfull

people together with the

father and the holy

ghost for euer and

euer. Amen.

Psal. 67

The Gospell on the sonday after the

Ascension daye: The. xliiij. and. xliiij. Chapter of Ihon.

Charge.

The holy ghoste is promysed to be sente by Christ to his Apostles.



Jesus sayde vnto his disciples. When the comforter is comine whome I shall sende vnto you frome the father, euen the spirite of trouthe, whiche proce-

eth

doth

On the sondaye.

cedeth of the father, he shall beare witnesse of me. And ye shall beare witnesse also, bycause ye are with me from the begynnyng. These thynges haue I sayde vnto you bycause ye shulde not be offended. They shall excommunicate you: yea the howze shall come, that who so euer killeth you, shall thynke he doth God seruice. And suche thynges shall they do vnto you, bycause they haue not knowen the father neyther yet me. But these thynges haue I told you that whan the houre is come, ye may remember them that I tolde you.

The sermon vpon this Epistle.

Paracletus.

Forasmuch as our Lorde Chyriste in his maundie (good people) with many promyses had bequeathed and deputed the holy ghost to his Apostles, he doth now at last name hym moze playnly with hys proper name of offyce, declarynge therby what profyte and commoditie he shall bynge to the good chrysten people. He sayeth: whan the comforter is come. This proper and true name he gyueth the holy ghost calling hym a comforter. For who els certifyeth our conscience, that we shulde belue that by Chyriste we be the children of God and crye Abba father, but this only comforter? I praye you, who maketh vs both desyrefull and also hardy to confesse this feith? Who comforteth vs in all suche misfortunes and afflictions as we suffre in this worlde for this confession sake? Surely the same selfe good spirite, which proceedeth from the father doth all this, this is his feate and offyce. For thobtepyng of which spirite, the prophete Dauid so busely prayeth in the .l. psalme. But ye may

Rom. viij

pe may moze lyuely beholde the nature and workyng
of this holy ghost oꝝ spirite in the Apostles, whiche
befoze the comminge of the holy ghost, beinge in tri-
bulation fledde from our Lord and denyed hym. For
they hyd themselues in corners, some here some there
But whan this spirite, this comfortour was ones
setled in them: then they confessed Chyist frely and
his resurrection in so much that they also toke plea-
sure and delyte in the trouble and affliction that was
layd vpon them, as appeareth playnly in the Actes.

Actu. 5.

Nowe this comforter bycause by the vertue of hys
Godly power & offyce he maketh men trouth tellers,
pea and comforteth and strengtheneth the faythfull
folke in the confession of the trouth, by the vertue al-
so of his offyce he shall beate witnessse of Chyiste. So
pe muste here marke that the holy ghost oughte to
beate witnessse of Chyist. But what shall he witnessse
what shall he teache of Chyist: vndoubtedly none o-
ther thyng, but that whiche Chyist preached and
taught befoze, that is to saye, he shal make the which
befoze could not perceyue Chyistles looze and doctrine
nowe to vnderstande it, by wytyng the Gospel in
theyr hartes. A mans owne wyldeome can here do
nothyng, it must be this holy spirite and comforter
whiche must do the dede, euen as Jeremy the prophete
in the xxxi. Chapter sayeth: I shall plant my lawe in
the inward partes of them and wyte it in their har-
tes, and wyl be theyr God and they shalbe my peo-
ple. And from thence forth shall noman teache hys
neighbour oꝝ his brother and say: knowe the Lord.
But they shall all knowe me from the lowest to the
highest, sayeth the Lord. Of all these thynges it is
playnly

The spi-
rite of
trouth.The pro-
phcy of
Jeremye

On the sonday.

playnly gathered, that without the holy ghost, we
neyther can knowe the trouthe, nor beate witnesse vn-
to Christe Iesus.

Seconde, ye maye espye here (good people) verpe
playnly the offyce and dutye of Apostles or Christes
messangers, which is, that they ought to beate wit-
nesse of Christe. For to testifys or beate witnesse in
scripture signifyeth to teache & speake not the thinge
that lyketh vs, but the thyng that almyghty God
hath commaunded. After this sorte is Christe na-
med in the psalme a faythfull witness in heauen. Al-
Isal. 88. so Esaye the prophete speaketh of Christe in the per-
Esa. 1b. sone of the father sayenge. I haue set hym for a wit-
nesse to the people, for the prince and mayster of the
gentyls. Wherfoze syth the recorde of Christ and of
his Apostles oughte to be egall and agreable toge-
thers: surely they must haue one tenure of theyr wit-
nesses, and furthermoze it must nedes folow that the
holy ghoste executed his recorde by the Apostles, as
in the tenth of Mattheu it appeareth. It is not you
(sayeth Christe) whiche speake, but the spirite of my
father whiche shall speake in you. Where be nowe
these heretikes whiche here tofoze haue cryed that
the holy ghoste haue reuelated and disclosed to the
Apostles and fathers certayne secreter and hygher
thynges then be comprised in the Gospel: To whom
wyl ye gyue moze credence? To Christe or to these
hayne tryflers? Christ sayth that the holy ghost shall
beate witnesse of hym to the worlde and shall make
men mete and apte to receyue his Gospel and shall
teache none other thyng than that whiche he hym-
selfe hath taughte. But these tryflers bable that
the

the holy goost oughte to teache some thinge of moze excellencye, than that whiche is compysed in the holy gospel. Surcelpe I wolde thynke it mozte con-
 uenient that we shulde obey and belcve hym to whom
 the father of heauen bare witnessse sayenge: **This** Mat. 16.
 is my welbeloued sonne in whome I am ryght well
 apayde, heare ye hym. But they that can not be con-
 tricted with Chyistes doctrine to whome not only tha
 possles but also the holy gooste hath bozne wytnesse,
 let them at theyre parell chose them other doctrines.
 Certes I wyll not counsayll you lyke owles to wan-
 der in darkenes, but rather to fyre stedfastlye poure
 fere in the lpyghte. Last of all ye shall consydere and
 marke (good chystene people) in this Gospel, that
 the woꝛde and ordinaunce of Chyist, of which the spi-
 ritite and the Apostles do testifye, can in no wyse be
 pleasynge and acceptable to the woꝛlde. For those
 that wol imbrace this woꝛd, the woꝛld can in no wyse
 fanyse noꝛ fauoure them in theyre hartes, but as
 moche as in them lyeth they wyll dzyue them oute
 of theyre churches and assembles, they woll excom-
 municate them, they woll curse them with boke bell
 and candel. Yea yf they canne bynge to passe
 with all kynde of punyshmente and deathe to per-
 secute the true Apostles and messengers of Chyiste,
 they woll thynke to do a hygh scrupce to God. and
 that theyre zeale hath hyghlye serued Gods wille.
 But what sayeth Chyist in the meane season? Ther-
 foze I wyll be with you. They shall so handle them-
 selues towarde you, bycause they knowe nerythere
 me noꝛ my father. Here ye se with what successe and
 fortune in this wycked woꝛld the most pꝛecious woꝛd
 A. I. of the

after Ascension daye.

of the gospel with the ambassadors therof be commonly
receyued. For thou mayst not loke to lyue a swete an
ydle and a delicate lyfe yf thou wolte earnestly confesse
Chyiste. For he that woll lyue after a godly sorte (as
1. tim. ii. sayeth saynte Paule) muste nedes suffer greafe and
trouble. And in an other place he sayeth: Yf I wolde
Ga. ii. please men I shulde not be the seruaunte of Chyiste.
Wherofe if persecution shall come vpon vs for con-
fessyng of Chyiste: it is good that we be armed with
goddes holy word, that we may know how persecu-
tion hangeth ouer our heades by the proper wyll of
God. to thintent our fapth might thus by such perse-
cution be clarified, tryed, and purged. For if we be ful
certified herof we can not easely be anoted with temp-
tation but with a pacient mynde we shall suffer all
the wronge that the world for Chyistes cause wol put
vs to. And surelpe this shall be a comforte vnto vs,
that our persecuters and beours for al theyr proude
braggies and vauntes do neither knowe Chyiste nor
his father. Finally we be right well assured, that the
Rom. vii trouble and affliction of this tyme (as saynte Paule
sayeth) can in no wyse be compareth with the gloire
to come that shall be disclosed vnto vs. With this our
knowledge if we comforte our selues, we shall remayne
quiet in our conscience, stil awayting with stedfaste
hope for the immortall crowne of the euerlasting glo-
rie with the father of heuē hath prepared for vs. To
whom with the sonne and holy goste be all gloire ho-
noure, imperie and prayse for euer and euer. Amen.

¶ The Epistle on Witsondaye. The
second Chapter of the Actes of the Apostles.
Thargument.

The

The holy goost is here gyuen accordyng to Christes promyse before.



When the day of Pentecost was accomplished, they were all with one accord together in one place, and suddenly came a sounde from heauen, as it had ben the coming of a mighty wynde and it fylled all the house

et cetera
plectur
dies Pen
tecostes.

where they were sittyng. And there appeared vnto them clouen tonges, lyke as they had ben of fyre, and it satte vppon eche one of them: and they were all filled with the holy goost, and began to speake with other tonges, euen as the spirite gaue them to speake. There were dwelling at Ierusalem, Iues, deuoute men out of euery nation of them that are vnder heauen. When this was noyed aboute, the multitude cam together, and were astonied, because that euery man harde them speake in his owne langage. They wondered all and marueled, sayenge amonge themselves: beholde are not all these whiche speake of Galilee? And howe heare we euery man his owne tonge wherein we were bozne? Parthians and Medes and Elamites, and the inhabitauntes of Mesopotamia, and of Iury, and of Capadocia, of Bonthus and Asia, Phrygia, and Pamphilia, of Egypt, and of the partie Lybia whiche is besyde Syren, and straungers of Rome, Iues and Proselytes, Grekes and Arabians: we haue hard them speake in oure owne tonges the great workes of God.

The sermon vppon this Epistle.

R. ii. Christ

On Witsondaye.

Chryste had oftentymes (good people) promysed vnto his disciples the holy goost to strengthen them in the true doctrine. For without the holy goste no man can ryghtly epyther vnderstande or certaynly beleue the worde of God, neyther can stycke by it com-
Jo. xiii. stantly without staggering or synkyng from it. It is the holy gost doubles that teacheth al thinges and putteth men in mynde of almyghtye gods wylle
Mat. p. And therfore Chryste sayeth to his disciples. It is not you that be the speakers, but it is the spirite of youre father whiche speaketh in you. Wherefore this often promysse to sende the hooly gooste whiche was made to the disciples, Chryste nowe in this daye of Penthecoste perfourmeth. But bycause it helpeth vs lytle to knowe that the disciples receyued the hooly gooste, onles we drawe this receyuyng also to our profyte and auantage therfore I thynke it good, to declare brefely the causes why the holy goost was sent. Yea shall therfore vnderstande that the hooly gost was not sent to thapostles, nor at this daye is sent to chryste folke to teach (as some men do dreame) a diuerse or straunge doctrine from Chrystes doctrine
The cause why the holy goost is sent. which Chryste epyther taught not before or had forgot tene to teach: But he was sent and is sent for thre causes. The fyrst is that he shulde teache and put vs in mynde and expounde all such thinges as Chryste taught. And of this synall cause of sendyng the holy gost doth our sauour Chryst in the. xiii. and. xv. chapters of Jhon very fully and at length speake. The seconde cause that the holy gost was set, is to stablish strengthen, and as it were to scale vs and to make vs ful assured and certain of the trouth and southfastnes of gods

of gods woꝝde. Of this office of the holy ghoſte doth the Epiſtle of this daye make mencion, whyle it declareth that the holy ghoſte ſat vppon euery of them and fylled them, whiche thyng betokeneth nothyng els but that the holy goſt ſtrengthened and certifyed the myndes of the Apoſtles vpon the trouthe of goddes woꝝde, and therfoze he is called of Paule the gage and the erneste. The thyꝝde cauſe that the holy ghoſt is ſent, is that in temptation he myght comfozte vs and preſerue vs from deſpaire, and therfoze he is called in holy ſcripture a comfozter. Nowe therfoze yf ye couete to know, who and what the holy goſt is which is called the thyꝝde perſon in trinitie, conſyder well the forſayd offices and vertues of hym, and ye ſhall ryghthly anſwere: The holy ghoſt is God egall with the father and ſonne, whiche was ſent of them both, that he ſhuld moze clearly expoune the godlye wyl of the father which was openly publiſhed to the world by our Sauour Chriſt, and that he ſhulde put men in remembraunce of the ſame and ſtablyſh it in theyꝝ hartes to thintent they myght boldly confeſſe it. But let vs now appꝛoch to the text of this preſent leſſon. When the daye of Pentecoſte was come, that is to ſaye the fyfte daye from Eſter called of the Jewes the feaſte of weekes whiche was one of the ſolempne feaſtes in which all the Jewes were wont to be aſſembled accoꝝdyng to the lawe of Moſes, whiche feaſte we chriſtene men do kepe with an other libertie and for an other reſpecte then it was kepte of the Jewes. For we do ſolemnize and kepe this daye onely in memoꝛie of the ſpeciall and wonderfull ſendynge of the holy ghoſt as on this daye. When this feaſte (I ſay)

Eph. i.
i. cor. i.

A deſcrip
tion of the
holy goſt

Penthe:
coſt.

Le. xxiij.
Deu. xvi

On Witsondaye

Actu. 4.

Chrys:
some.
Cyprianus
Theo:
phylact.

of the Iukes called Pentecost otherwyse named the
feast of wekes was in the complyng and doyng,
the Apostles were all with one accorde togethere in
one place, as Christ had commaunded them besoze to
do, that they shuld not departe from Ierusalem, but
awayte for the promyse of the fathere. And here we
haue a lesson that they be worthy to receyue the holy
ghost, whiche continewe together in prayer, in hope,
in charitie and in feith, as these Apostles dyd. And
sodenly came a sounde from heauen, as it were the
comming of a myghtie winde, and fylled al the house
where they sate. Wretelye this soden commynge of the
holy ghost doth instructe vs of the forme of his com-
myng whiche is not after the forme of mans com-
myng noz chaunceth after mans fashon, but as the
similitude declareth in the thyzde chapter of Ihon,
the spirite oz wynde bloweth where it wolle, and thou
hearest his voyce, but thou knowest not whence it
commeth noz wheter it goeth. Nowe for as muche as
Christ applieth this lykenes and sayeth. So is euery
one that is bozne of the spirite, therfoze ye muste also
vnderstande here, that the holye ghoste in dede com-
meth vnto vs, but how oz after what soxe it passeth
mans witte and vnderstandynge, which nepther can
comprehende the maner of his commynge neither yet
the qualitie of his doyng, albeit of the workynge and
presence of the holy ghost we be made certayne euen
as we may be certayne of the blowynge of the wynde.

Finally it is here to be consydered in what wyse the
holye ghoste oughte to be receyued of vs. Suretelye
he is not to be receyued nakedly as a doue that must
be miraculously sent from heuen, (as certayne here-
tikes

tykes at this day do thynke) neither is he to be taken as a vertue or qualitie of God procedyng from the father and from the sonne (as the heretike Campanus thinketh) neither yet in a prescribed and deuised form as a certain papistes haue prefixed him befoze theyr Conciles were they neuer so contrary to gods worde, but he is to be receyued as very god of the selfe same bepng and godhed with the father and sonne. It followeth in the texte. And there appeared vnto them clouen tonges like as they had bene of fyre and late vpon ech one of them. Here good Chyistian people) ye maye learne the effectes, operations, and frutes of the holpe ghostes commynge, for he commeth not in bayne, but maketh disperpled or clouen tonges and fyre, he maketh men to speake with other languages, (that is to saye) he reneweth and gendzeth them agayne, he created in them newe motions, he assureth them of the worde of saluation that they heare, he openeth theyr mouthes and maketh them boldelye scelye and without feare to confesse the trouthe and southfastnesse of the Gospell. And all they, (that is to wit) the Apostles that were assembled together for this purpose, were forth with and sodenly all at ones replenyshed and fylled with the holy ghost in such straung sorte, that by and by they beganne to speake with sundry and newe tonges, not with olde tonges and suche as the tonge of Moyses, ^{Diuers} the lawspeaker is descriued to be, that is to witte ^{tonges.} harde and vnpleasaunt, as it is wrytten in the fourth chapter of Exodus. And here we maye note the Di- ^{Exod. liij} uersitie and difference betwene the lawe and gospel. Moyses tonge was single and but one, for one cer-
tayne

On wittsondaye.

tayne people. But the tonges of the Gospell be sundry, wherby is signified the fre discourse of the Gospell. They spake therfore euen as the spirite gaue them vtteraunce sundry langages not suche langages as they had lerned of mens cumpany, but suche as the holy gost had from heuen inspired them with. And what spake they with these langages? Heuenly thynges, spirituall thinges, wonderfull thynges accordyng as this spirite gaue them to speake. The holy goost gaue not all to all but (as Paul sayth) accordyng to the measure of sayth, as it semeth good vnto hym. And there were dwellynge at Jerusalem Ihesus deuoute men out of euery nation of them that are vnder heauen. Verely (good people) here be conteyned the comune effectes wont to folow the woorkes of the holy ghost, that is to witte stoning and wonder yng, and they declare to vs the power of the holpe gost in them which were moued with the wonderfull woorkes that the holy ghoste here wroughte. For the rest of people were rathere moze and moze offended with them than kyndled to embrace them. They sayd than, howe happeneth this that we here euery one in his owne langage which be of sundry natiōs, speake the great wonders and high woorkes of God, that is to saye, the thynges that God hath wroughte in his Christ? For to this intent surely was the holpe ghost come downe amonges them euen to expounde and declare Christ to the disciples and no doubt he exhorted them frely and boldly to preache hym vnto the hole worlde, whiche afterwarde they manfully executed. Surely the holy ghost sente from heuen doth make men frely to confesse Christes gospel befoze kinges

Rom. 12
1. cor. 12.

Magna-
tia dei.

ges and princes, whiche thyng the fleshe otherwysse
 is not able to do. For the fleshely man which is not
 renewed with the holy gost is to moch afrayed, that
 he can not wyllingly and gladly suffer the hatred of
 this worlde which is knyt and ioynd with this con-
 fession of Christ. fynally ye shall understande that
 the holy gost was gyuen to the apostles in a visibyle
 forme. But it is now gyuen to the chosen Christen
 persons inuisibely only by the vertue of gods worde
 wherfoze good christen people I hartly exhorzte you,
 that ye wyll earnestly imbrace and loue gods worde,
 and not mocke it as certayn of the Iues here sayde
 that the apostles were dronken and ful of new wyne.
 Neyther do I exhorzte you onely to reade and prayse
 gods worde, but also to worke after it, to declare by
 your dedes and workes of brennyng charitie that ye
 haue an vnfaigned and right faythe hope and confi-
 dence in Christ. So doyng, no doubt the holy goste
 shall come and dwel within you, and shall declare and
 open vnto you all trouthe necessarie to youre

soules health, to the quenchyng of all
 wycked doctrine and auance-
 ment of Goddes glozpe.

Unto whome be
 all honour
 and prayse
 worlde without ende.

¶ A M E N. ¶

¶ The gospel on wittsoday. Ihon. xiiii.

¶ Argument.

¶ Of the worde of Christ and of the holy gost.

¶ i.

Jesus

On Wiltsonday.

Si quis
diligat
me.



Iesus sayde vnto his disciples, yf a man loue me, he wyll kepe my saynge, and my father wyll loue hym, and we wyll come vnto hym, & dwell with hym. He y loueth me not, kepeth not my saynges. And the sayeng whiche ye heare, is not myne, but the fathers which sent me. These thinges haue I spokē vnto you yet abydyng with you. But the cōforter the holy gost whom my father shal sende in my name, he shal teach you al thinges, and put you in mynde of al that euer I haue sayd vnto you. Peace I leaue with you, my peace I gyue you. Not as the world gyueth gyue I vnto you. Let not youre herte be troubled, neyther feare. Ye haue herd how I sayd vnto you: I go, and come agayn vnto you. Yf ye loued me, ye wolds bere-ly reioyse, bycause I sayd: I go vnto the father. For the father is greter then I. And now haue I shewed it you before it come, that whan it is come to passe, ye might beleue. Hereafter wyll I not talke many woꝝdes vnto you. For the pryncce of this worlde commeth and hath noughtin me. But that the worlde mape know that I loue the father. And as the father gaue me commaundment, euen so do I.

The sermen vpon this Gospell.

The cal-
ginal be-
gynnyng
of pen-
thecost.

Before we touche the Gospell (deare brethren) we shall speake somewhat of this dayes feast. This feast which we cal Penthecost, beganne in this wyse. When God shuld leade the Israelites out of Egypt the nyght before he ordeyned Passecouer whiche we call Ester to be solemnyfed, and commaunded that every

enery yeare about that tyme that day shuld be kepte
 holydaye for a memoꝝ of theyꝝ departure out of E-
 gypte. And from that daye forwarde for the space of
 fyfty dayes they walked in the wyldernes, tyll at last
 they came to the mounte Synay, where by Moyses
 the lawe was gyuen them of God. For this cause Exod. 20.
 they kepte that solenipne holydaye whiche we call in
 Greke Pentecoste that is to saye the fyfty daye, and
 in Englysh Wittsondaye. Now therfore fyfty dayes
 from Ester beyng accomplyshed, and the memoꝝe
 of the lawe whiche God hadde inacted to the people
 in the mounte Synaye fulfilled: the hooly gooste
 came and gaue an other lawe. Wherfore, this day is
 celebrat of vs not bycause of the olde dede but by-
 cause of the new, I meane, of the sending of the holy
 ghost. So it is playne that there is a certayne diffe-
 rence betwene our Pētercost, and the Iues Pētercost.
 For the Iues kept this day bycause the lawe wrytten
 was then gyuen thē. But we ought to kepe this our
 Wittsonday bycause the lawe of God was then of the
 holy wyght or goost deliuered gostly vnto vs. For
 the better vnderstandynge herof, saynt Paule is to
 be bꝛought forth which also putteth the same diffe-
 rence, where he speaketh of two maner pꝛechynges. ij. Cor. iij.
and. iij.
 And as there be two maner pꝛechynges, so be there
 two soꝛtes of people. first was the law wryten, which
 God commaunded and compysed in letters and ther-
 fore it is called the law of the letter, bycause it remai-
 neth in letters and entreth not in the bꝛest, neyther do
 any woꝝkes folow it saue hypocritycally and constre-
 ned woꝝkes, and therfore the people also remaine styl
 but literal and fleshly. And bycause it was compysed
 D. ij. only

On Witsonday.

S. Aug.
Epist.

The law
spiritual

only in letters and was altogether in dead wytynge,
it kyled and made a dead people, for the harte was
dead bycause it dyd not of the owne accorde the com=
maundemente of God. For the law(as saynt Austine
sayth) without grace is only a lettre, and remayneth
to condempne vs of wyckednes but not to gyue vs
helth and saluation. Wherfoze if any man shulde be
lefte to his owne wyl to do what him lusteth without
al feare of punishmēt, there shuld be found none but
wold rather be free and louse frō the law then bound
thereto. For thus he thinketh. Lo god wyl surely pu=
nysh me and dypue me into hel, onles I kepe his co=
maundementes. Than nature seleth it selfe vnwyl=
lynge, and to do Gods commaundementes with no
maner loue oz delectation, wherfoze mā is forth with
made enemye to God bycause of the penaltie when
he fealeth hymselfe a sinner, and that he walketh not
rightly befoze God, so that he wold rather there were
no God. This bitternes is infixed in the hart against
God, though nature goeth aboute neuer so moche to
garnyshe her selfe with fayre woꝝkes, it appeareth
therfoze how the lawe that is compysed in wytyng
and letters doth iustifye noman noꝝ yet can entre in
to the harte. The other law is gostly whiche is writ=
ten not with penne oz ynke, noꝝ is declared with the
mouth after the fashio as Moyses wrought it in ta=
bles of stone, but lyke as we se in this stoꝝy, the holy
goost commeth downe from heauen aud fylleth them
all together, making them to haue clouen and frys
tonges and to preache frely farre otherwyle then it
was done befoze, so that all the people were astonied
therat. The holy gooste verely commeth and reple=
nisheth

nisseth the hart, he chaungeth the man which loueth God and doth gladly al that is pleasyng vnto hym. Wherfoze all thynges be there quypke and lyuely, quypke is the vnderstandyng, the eye, the mynde, the harte whiche byenneth and is rauished with despyze of all goodnes. And this is the true difference betwene the lettred law and the ghostly lawe, and here it is sene whiche be the woakes of God. Wherfoze here is all the crafte set to discerne and preache rightly of the holy ghost. Heretofore some men haue preached of him that he byingeth to passe and prompteth all thynges what so euer eyther the Councelles decerne oz the byshop of Rome in his canonycall lawe commaūdeth where as neuertheles all those thynges be only outwarde whiche he ordereth oz gouerneth.

Wherfoze this order is cleane ouertwharte, in that these men make of the woakes of the holy ghost a lettered and a dead lawe where it ought to be ghostlye and lyuely, and so there is made of it a Mosaicall and humane tradition. The cause is that they know not what the holy gost is, wherunto he was sente, oz what his feate & offyce is. Let vs than cōsydere well what he is, to thintent his offyce may be discerned.

In the Epistle of this daye, is shewed howe the holy ghost is sent down, and filleth the disciples which before sat in heuines and feare, he cleueth their tonges, he kyndleth, he enflameth them, that they myght take strength of harte, and frely preache the Gospel without feare of any mā. Here thou seest it is not the work of the holy ghost to make booke and to enacte lawes, but that he is such a God that only wyiteth the thing in y hart, that kindleth it, that createth a new mynd,

On wittsondaye

makynge man to reioyse befoze God and to be ra-
uished with a newe loue towarde hym and therupon
with glad mynde to do his dutie and seruice to all
men franchly. After this sozte the partes of the holy
ghoste ryghtelye preached, he that paynteth them
otherwysse, beleue him not. For where he commeth
thus thou seest he taketh away the letter and maketh
men fre from synne and from the compulsion of the
lawe so that he raynynge in theyr brest maketh them
in whome he is resident to do without compulsion al
that the law comaundeth. But thou wylt aske wher-
by he bringeth to passe and what thing he vseth thus
to chaunge and renue the harte. Surely by that he
sheweth and preacheth the glad tydynge of Iesus
Christ, as Christ himselte sayeth, whan the comforter
commeth, whom I shall sende you from my father, I
meane the spirite of trouthe which procedeth from the
father, he shall beare witnes of me. Now it is playn,
that the Gospel is the thinge whiche God wylleth
to be preached in the worlde, and to be tolde to eue-
ry man, that is to wit, that none can be iustified by
the dedes of the lawe but rather that a worse thyng
euen the knowlege of euerlastynge damnation and
Goddess pleasure come therby, and therfoze he sent
downe his most deare sonne to dye and to shedde his
bloud for vs, bycause we of our owne powers could
not rubbe out the spotte of syn noz be deliuered from
it. But to the preachynge hereof, another thyng yet
is requyzed, euen the holy ghost whome God muste
sende to prynte in our harte this sermon and prea-
chyng to make it fixed and roted in it, for it is most
sure and certayne, that Christ hath done all this, he
is the

Jhon. 14

Rom. 8

is the lambe that hath taken awaye oure synne and Jhon.i.
 ouercommen all, that by hym we myght raigne ouer Esa.liij.
 al. and euen here in one heape is all the treasure hur- Rom.3.
 ded. This treasure we can not get, onles the holy
 ghost be gyuen vs which may put in our hartes and
 myndes to beleue and saye : and I also stedfastly be-
 leue I am of the nombze of them to whom so greate
 treasure doth belonge. When we haue ones felte this
 that God hath thus holpen vs and bestowed vppon
 vs so greate treasure: then the mater goeth well for-
 warde, neyther can it otherwysse be, but mans mynde
 muste be rauished with a pleasure towarde God
 and lyfte vp hymselfe and saye : Oh good father, yf
 thys thy wyll be that thou hast shewed so great loue
 and suche excedyng kyndnes towarde me: I must
 nedes agayn loue the with my hole harte and reioyse
 and gladly do what so euer thy pleasure is. Then
 the harte is nomoze waywarde noz croked in the me-
 ditation of God, it thinketh not to be dzyuen downe
 to helle of hyin, as befoze the commynge of the holy
 ghoste it thought, when it felte no goodnes, no loue,
 no fidelitie, but styll a pace the wyathe and indigna-
 tion of God. Nowe therfoze whyle the holy ghoste
 pzynteth into the Chyisten mans harte howe he hath
 God his mercifull and graciouse Lorde, it is a plea-
 sure for him for Gods sake boldly to execute and suf-
 fre all maner of thyng. After this wyle thou shalt
 learne to knowe the holy ghost and his office whiche
 is to distribute the greate treasure Chyiste and all
 that in him is, whiche is gyuen and declared vnto
 vs by the Gospell to the intent thou mayest put hym
 into thy harte to make hym thyne owne good.

Bytherto

On Wytsonday.

Hitherto I haue declared vnto you, the hystorie of the holy ghost. Nowe what we shall do in it, we shall knowe further in the Gospel. Thus sayeth Christe. If a man loue me he will kepe my sayenge, and my father shall loue hym.

Charite
is the
frute of
saythe.

Lo good people here ye see that the frute of saythe is charitie, which thyng can not be denyed. For charitie doth euen of the owne accorde al that euer scripture commaundeth. And this doth saint Paule declare Gal. v. He that loueth his neyghboure, hath fulfilled the lawe. Wherefore they that haue not seyth and charitie, do not fulfill the lawe, albeit they seme in outward apperaunce to persourme it. For as saynt Austine saith. Where a sownde feith is not, there can be no rightuousnes, for the ryghtuous man lyueth by feith. The worde which Christ preacheth he sayth is not his worde but his fathers worde, declaringe herby that nothyng ought to be put to, nor taken awaye from it. And these thinges (sayeth Christ) concerninge aswel your loue towardes me, as the keepinge of my worde, haue I spoken vnto you, beinge yet amonges you. But that same comforter of whome I haue made so muche mencion vnto you, I meane the holy ghost, whose seate and office shalbe to halowe and lyghten you vnto all trouthe, whome my father shal sende in my name and for my cause, he shal teach you altogether and shal put you in remembraunce of all that euer ye haue hard of me. Thou wilt say vnto me. Why knew not the disciples al before, which were so long time with Christ? I answer, that the disciples ought nedes to haue bene taught by the holy ghost, for withoute hym they were yet imperfecte and carnall

August.
quest. 24.

A questio

nall, for they vnderstode neyther Christes glorifica-
 cion by the crosse nor his raygne. Wherfoze they ne-
 ded the holy goostes sanctifienge and makynge the
 thynges lyuely in them whiche they had lerned of
 Christ. For the disciples were as yet but (litera) they 4. Cor. iii
 perceyued not the thynges that were of the spirite of
 God, and therfoze they neded the holy goste to quic-
 ken them, accorpyng to the sayeng of saynt Paule.
 The letter killeth, but the spirite quickeneth. Ye may
 not then vnderstand by this worde (teache) that the Doctbit.
 holy gost shall set abroch a new doctrine that Christ
 had not taught befoze, but that the holy goost shall
 interprete the doctrine already taught by Christ, to
 the spirituall vnderstanding. And therfoze Christ ex-
 pouneth himsele and sayeth, he shall put you in re-
 membzaunce of all the thynges that I haue shewed
 you. So that ye can not gather herby that the holy
 gost shall adde any thyng to Christes doctrine, as
 some persones do wickedly gather. For as saint Au- Austine.
 nine sayth, Christ speaketh & the holy goost teacheth,
 by Christes speakyng we receyue the wordes, but by
 the holy goostes teaching we vnderstande the same
 wordes. It foloweth, Peace I leaue with you. my The prea:
 peace I gyue vnto you. What is Christes peace? He- ce of
 rely sayth saynt Austine, it is a stylnes of mynde, a Christ.
 quyetnes of spirite, a simplenes of harte, a bande of
 loue a felawshyp of charitie. This peace the worlde
 can not gyue, mans traditions can not gyue, mans
 owne voluntary woꝝkes can not gyue, no monkery,
 no pylgrimage, no popish pardons, bressly no fleshy
 thyng can gyue. It is only Christ that can gyue vs
 this peace when we spirituallly eate him and drinke

On witsondaye

hym, that is to say, when we knowe wherfoze Chyrist
serueth vs and so suffice hym by true fapth and cha-
ritie to entre into oure soules and to dwell within
vs. For it is not possible (as the sayde holy doctour
sayth) for hym to come to the lordes heritage whiche
woll not kepe his testament of peace, neither can he
haue conkozde with Chyriste whiche woll be at dis-
kozde with his euenchrysten. Furthermoze Chyriste
here sheweth his disciples that he muste go awaye
from them, but yet he sayeth he woll comme agayne.
But I pray you whan commeth Chyrist agayne vn-
to vs? Surely he commeth agayne, when he sendeth
his worde and his spirite vnto vs. For loke where
his worde is and there is Chyriste mooste presently.
Mat. 23. So in an other place he sayeth: Lo I am with you
euen to the ende of the worlde. Finally where Chyrist
sayeth that the father is greater then he, ye shall vn-
derstande, that Chyriste otherwhyles speaketh as a
man, otherwhyles as God, whyche thyng oughte
diligently to be marked of suche as woll studey ho-
ly scripture. For that he here sayeth: My father is
greater than I, ye muste referre it to his humani-
tie. But of his diuinitie in an other place he spea-
keth in this wyse. I and my father be one. And now
sayeth Chyriste callinge backe his disciples to his
worde whereby they myght comforte themselves
after his departure, I haue tolde you of it before-
hande, that whan it comme to passe ye myght beleue
that I wolde surely comme vnto you agayne. Her-
after wolde I not speake muche vnto you, that is to
princeps mundi. wit, presently and in person with mans voyce. For
the pryncce of this worlde commeth, that is to saye, my
mortal

moztall enemy and pours the deuyll which treadeth **Gen. 14.**
 vpon my hele is at hande. And he calleth him the
 Prince of the worlde, bycause he commaundeth and
 ruleth worldey men after his wyll and pleasure, and
 draweth them whether he luste himselfe. Whereby (as
 wyteth saint Austine) the deuyll is prince not of crea- **Austine.**
 tures, but of synners. But this prince of the worlde
 (sayth Christ) hath nought in me. As who shulde
 saye, albeit the prince of the worlde is commynge a-
 geynst me to vtter and worke all that euer he can de-
 uise to put me downe, yet sure I am that I shall
 ouercomme him. So he maketh his disciples afrayd
 in that he telleth them that the prince of this worlde
 is marching forwarde agaynst him, but agayne he
 comforteth them whan he sayeth, he hath nought in
 hym. And in these few wordes is expessed the pith
 of the hole Gospell. Wherefoze to conclude, of this
 victoize of Christe all we (good chrysten people) shall
 be partakers, in case we beleue accordyng as in this
 Gospell we be taught. And consequently the hooly
 goose who is the true and onely comforter in all.

troubles and affliction shall make his abode

with in vs, and put vs in mynde of all

Christes wyll and pleasure, to the

glozie of God the father of hea-

uen and his onely begotten

sonne Christ Iesus our lord

who liueth and

reigneth for e-

uer and euer

Amen. .

¶ 22

On the mundaye in Wittson weke.
The Epistle on the Munday in Witt-
son weke. The .i. Capter of the Actes.

Thargument.

How the Hethen receyued the holy
goost and were
baptysed.



eter opened his mouth and said. Iesus
commaunded vs to preache vnto the peo-
ple, and to beare witnes, that it is he,
which was ordeyned of God to be the
iudge of quicke and deade. To hym
gyue all the prophetes wytnes, that thowwe hys
name, who soeuer beleueth in him, shall receyue for-
gyuenes of synnes. Whyle Peter yet spake these
wordes the holy ghost fell on all them whiche herde
the worde. And they of the circumcision whiche be-
leued, were astonyed, as many as came with Peter,
bycause that on the gentiles also was shed out the
gyfte of the holy ghoste. For they harde them speake
with tonges, and magnifye God. Chan answered
Peter: can any man forbyd water, that these shulde
not be baptysed whiche haue receyued the hoolye
gooste as well as we? And he commaunded them to
be baptysed in the name of the Lorde.

The sermon vpon this Epistle.

The sum-
me of S.
Peters
preching

God people the summe of saynt Peters sermon
Here is, that Iesus Christ which for his bene-
fites and wonderfull vertues that he shewed amon-
ges the Iues, was crucified, that is to wit, nayled
moost vilanously to the crosse (whiche was the most
paynfull and cruell deathe that the Iues coulde
ymagyne) dyd not withstandynge ryle agayne from
death

On the munday in witson weke. Fol. lix.

death to lyfe and that who soeuer woll beleue in him
shalbe saued. And he sayeth furthermoze that God
annoynted this Iesus of Nazareth with the holy
ghoste and with power. Wherby he declareth hym
to be the true Messias whiche was promysed to the
fathers and of whome the prophete Dauid spake:
I haue annoynted my kynge ouer Zion my holy hyll
He declareth also that Christes office is to do good
to all. Now this resurrection of Christ he confirmeth
both with his owne witnes and with the witnes of
all that sawe the thinge with theyr eyes. And lest a
man shuld reiecte them as parciall witnesses bicause
they were his seruauntes and disciples, he fetcheth
out a moost sure recorde of scripture sayenge: that
all the prophetes do testifye of this Christ. Spynally
lest a man woll synde cauillation and saye they cam
forth of theyr owne minde vncalled to beare witnes
of this thinge, he addeth that they were commaun-
ded and sent by God to pzeache to the people, and to
testifye that it is this same Iesus Christ whiche was
ordeined of God to be the iuge of the quicke and dead
whiche thynge is also an vndoubted article of oure
fayth. To this Christ (sayth Peter) gyue all the pro-
phetes witnes that thzoughe his name who so euer
beleue in hym shalbe saued. And amonges other, the
prophete Esaye who writeth of Christe in this wyse. Esa. liij.
He only hath taken on him oure infirmitie and bozne
oure paynes: The payne of oure punishment was
layed vpon him, and with his stryppes are we healed.
Surely we haue gone all astraye lyke shepe, euery
one hath turneth his owne waye. But thzough him,
the Lorde hath pardoned all our synnes. Lo here ye
P. liij. map

On the munday in Witson weeke.

may se playnly aswell by the wordes of saynt Peter in this place as by this prophete Esay, howe we get remission of synnes by beleuinge in Chyriste. This doth also saynt Paule in many places declare, and namely throughe out his hole Epistle to the Romains

Wherupon the auncient doctour Origene wrytyng, sayeth: Man therfore is iustified by sayth, whome the woorkes of the lawe do nothing helpe to ryghteousnes. For where sayth is not which iustifyeth the beleuer, although a man haue woorkes of the lawe, yet bycause they be not builded vpon the foundation of sayth, albeit they seme to be good, they can not iustifye the woorker, if sayth be away which is the scale of all that be iustified of God. Saynte Ambrose agreyng herunto sayth, that the redemption of Chyristes bloude were very vyle yf iustification whiche is done by grace shulde be due to the merites going before so that it shulde be not the gyfte of the gyuer but the rewarde of the woorker. Also Jerome wrytinge vpon the Epistle to the Galathians sayeth: None is saued by the lawe, but we be all saued by sayth. Neyther doth saynt Austine disagre from this, sayenge: Our sayth that is to say the catholyke sayth discerneth the ryghteousse from the vnryghteousse not by the lawe of woorkes, but by the selfe lawe of saythe. But what go I about to allege a fewe doctours? All the prophetes (as Peter here sayth) Chyrist himselfe, all the Apostles yea all the holy scripture throughe oute, all the auncient and all the ecclesiasticall doctours and holy expositours of scripture do gyue wytnes to Chyriste that throughe his name who so euer beleueth in hym shall receyue forgyuenes and pardon

Origen
in Epist.
ad Ro.
li. iij. Ca.
iij.

Ambrose
of the cal
ipnge of
the Scru
tyls.

Jerome.

Austine.

On the munday in Witson weke. Fol. l*r*.

Done of theyr synnes. It foloweth in the texte.

Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche harde the worde. And they of the circumcision which beleued were astonied.

For the vnderstandyng of this texte ye shall note that Chyriste was peculiarly promysed to the Iues, as he himselfe also sayth in the .xv. chapter of Mattheu. I am not sent but to the lost shepe of the house of Israell that is to saye to the Iues. Howbeit the calling of the Gentyls was longe befoze prophesied of, by the holy prophetes of God which from tyme to tyme were sent by almyghthy God the father of heuyn into the worlde befoze the commyng of our Sauoure Chyrist, and here also it was opened to saynt Peter by a vision of a sheete sente downe from aboue vnto him. And therfoze he began his sermon on this wyse. Of a trouthe I perceyue there is no respecte of persons with God, but in all people he that feareth hym and worketh ryghtuousnes, is accepted with hym. Now so many as beleued of the circumcision that is to wit, the Iues, not knowyng this but beyng ignoraunt, that the Gentyls also were to be admitted to the felowshipp of the Gospell wondered, whan they sawe that on the Gentyls also was shed out the gyfte of the holy ghoste, and whan they harde them speake with tonges and magnified God. Here ye shall also marke, that this gyfte of tonges wherewith at the sendyng downe of the holy ghoste the Apostles and other were so indowed that they were vnderstanded of the people of all nacions, is now ceased, but in the meane season the prayse of gods name ceaseth not nor ought not to cease. It foloweth in the texte.

Then

On the munday in Wittson weke.

Then answered Peter, can any man forbyd water that these shulde not be baptised which haue receiued the holy ghoſt aswell as we?

Here ye ſe playnly (good people) that the Gentyls by ſaynt Peters preaching of gods worde were replenished with the holy ghoſte befoze they were outwardly baptysed with the water, for certayne it is that with the ſpिरितe they were baptised. Saynte Peter therfoze to confirme them, and as it were to ſeale them with an outward ſigne, comaundeth them to be baptised with water in the name of the Lorde. For the ſacrament of baptiſme is not only a ſigne of mortification and an aſſuraunce of remiſſion of ſinnes but it is alſo a badge or knowlege wherby we be made certayne that we be receyued into the nōber of the chyl dren of God. Wherfoze as all holy doctours and expoſitours do agre, there be two maner of baptiſmes. Now (as alſo ſaynte Jerom affirmeth) man only gyueth the water, but God gyueth the holy goſt wherby the fylthe is waſhed awaye, and the ſynnes of bloude purged. The ſame Jerome alſo wrytynge vpon the Epiſtle to the Galathians, ſayeth in this wyſe. Yf then they that be baptised in Chriſte haue put on Chriſte, it is manifeſt, that they whiche haue not put on Chriſte, be not baptised in Chriſte. For it was ſayd to them which were counted faythfull and whiche were ſuppoſed to haue had the baptiſme of Chriſt: But ye on the Lorde Jeſus Chriſt. Yf a man taketh only this cozpozall waſhyng of water whiche is ſene with the eyes of the fleſh, he is not clad with the Lorde Jeſus Chriſt. For albeit Simon Magus in the actes of the Apoſtles had receiued the waſhing of

what is
baptiſme

Jerome
ſup Eſa.

Gala. iij

Actu. viij

in wittsonweke.

fol. lxi.

of water, yet bycause he had not the holy ghooste, he was not baptyſed in Chyiſte. wherfoze (as it was declared vnto you on the aſceſſion daye) baptiſme without fayth is as who ſhulde ſaye, a paper ſealed without any wytyng in it. But ye ſhall alwayes underſtande that I excepte and ſpeake not of the baptiſme of infauntes or babes. For they (as ſaynte Auſtine *ſaint Auſtine.* and the other expoſitours of ſcripture do full well declare) be ſaued, if after baptiſme they chaunce in their infauncy to dye by the fayth of the catholyke church.

And furthermoze we ſaye agaynſte the wycked Ana- *Agaynſte Anabap- tiſtes.* baptiſtes, that the baptiſme of chyldzen is not bayne but neceſſarye to ſaluation. For no doubte the pro-

myſe of ſaluation and of grace, which promyſe is ad- toynd and knit vnto the ſacrament of baptiſme, per- teyneth alſo to chyldzen or infauntes. But it perteyneth not to them that be oute of the church, where is neyther gods worde nor the ſacramentes. And here vpon do al lerned men agre. Now therfoz good chyiſten people (ſith youre baptyſme wyll not ſerue you without fayth, no nor all the woꝝkes ye can do, I earnestly exhoꝝte you that accordyng to ſaynt Peters declaration here foꝝ the obtaynyng of remiſſion of your ſynnes, ye woll faſtly beleue in Chyiſte. So doyge

no doubte the holy ghoſte ſhall entre into your hartes and make and enſpire you euen of loue

withoute compulſion of lawe to woꝝke the

woꝝkes of the lawe, I meane the com-

maundementes, to the gloꝝye of

God. and health of youre

ſoules eternally

¶ Amen. ¶

N.t.

The

On the mundaye.

The gospel on the munday in wytson

ibek. Ihon. iij.

Thargument.

The mooste comfortable newes and glad ty-
dynges of Chyſte is here deſcribed.

Sic deus
dilexit
mundum



Esus ſpake vnto a ruler among the pha-
riſees. God ſo loued the worlde, that he
gaue his only begottē ſonne, that who ſo
euer beleueth vpon hym, ſhuld not periſh
but haue euerlaſtyng lyfe. For God ſent
not his ſonne into the worlde, to condemne the worlde
but that the worlde thzough hym myghte be ſaued. He
that beleueth on hym, is not condemned. But he that
beleueth not, is condempned already, becauſe he hath
not beleued on the name of the only begotten ſonne
of God. And this is the condempnacion: that lyght
is come into the worlde, and men loued darkenes
moze than lyght bycauſe there dedes were euell. For
euery one that euell doethe, hateth the lyght: ney-
ther commeth to the lyght leſt his dedes ſhuld be re-
proued. But he that doth trouthe, commeth to the
lyght, that his dedes maye be knowen: howe that
they are wroughte in God.

The ſermon vpon this Goſpell.

The Goſpell of this daye, good people, is in be-
ry dede an Euangell or Goſpell (that is to ſaye)
a glad tydynges. For in fewe wordes it declareth vnto
vs the ſumme of the Chyiſten mans religion.
Fyſte therfore it ſheweth the cauſe that mouet God
to ſende downe his ſonne to the earth. The wordes
here

here spoken be Chyistes woꝛdes vnto Nicodemus.
 Thus he sayeth: God so loued the woꝛlde that he
 gaue his only begotten sonne that who soeuer bele-
 ueth in hym shulde not perishe, but haue euerlastyng
 lyfe. Here ye se that the cause whiche moued God to
 sende Chyiste to redeme vs was loue and not mans
 meryste, as also saynt Austine noteth. And surely the
 dede selfe declared gods excedyng loue towarde
 vs in that he sent his only sonne to deliuer vs oute
 of bondage. For true loue standeth not in saye woꝛ-
 des and amiable countenaunce oꝛ gestur, but in the
 dede selfe. Nowe the moze mysery we were in befoꝛe
 Chyistes comynge: the greater is his benefyte and
 the moze bounde be we vnto hym. God (as wyrteth
 S. Paule) setteth foꝛth his loue towarde vs, seying
 that whyle we were yet synners, Chyist dyed foꝛ vs.
 Nowe Chyiste hymselfe assureth vs that who so euer
 beleueth in hym thus sente of the father downe vnto
 vs, shall not quayle, shall not be confounded, shall
 not perishe, but shalbe sure to attayne euerlastyng
 lyfe. Seynge Chyiste hymselfe doth assure vs of e-
 uerlastyng lyfe foꝛ oure belefe oꝛ saytes sake, why
 shulde we doubte? why shuld we go aboute to seke
 heauen by other wayes then Chyiste appoynteth vs.
 The sentence is vniuersal, al that beleue in hym shal
 not perishe. wherfoꝛe let no man thynke hymselfe ex-
 empted as vnwoꝛthy. Here is no respecte eyther to
 thy woꝛthyngnes, oꝛ vnto thy vnwoꝛthyngnes. Yf þu hast
 the true chyisten fayth, thou shalt be sure to be of the
 chosen company. Only take hede thou mockest not
 God, & dissemblest not befoꝛe the face of the woꝛld, say-
 eng thou hast fayth, and haue it not in dede. Yf thou
 hast

S. Au-
gustine.

Rom. v.

On the mundaye:

hast sayth in dede, thou must nedes byynge forth the
frutes of sayth, thou canst not but declare thy sayth
with workes of charitie both to God and man, whom
for God thou canst not but loue as thy naturall bro-
ther. Yf thou beyst a good tree, thou muste nedes
byynge forth good frute. But a badde tree byyngeth
Math. 6 forth bad frute. Chyiste goeth further and sayeth:
For God sent not his sonne into the worlde to con-
demne the worlde, but to saue the worlde. Here ye se
the godly purpose and cause of Chyistes commynge,
whiche was to saue that was loste. Howebeit this
texte is to be vnderstande of Chyistes fyrst commynge
and of the tyme of grace, ye maye not vnderstande it
of his seconde commynge whiche shalbe at the laste
daye, for than he shal withoute fayle come to iudge
accor dyng to an other place where he sayeth, The fa-
ther hath gyuen all iugmente to the sonne. Neuer-
thelesse in the meane whyle whoso euill beleueth not,
Joh. 6. is already iudged and condempned; wheras on the
contrarye parte they that beleue can in no wyse be
condempned. But why is the vnfeithfull person al-
ready condempned? Bycause (sayth Chyiste) he hath
not beleueth on the name of the only begotten sonne
of god. Lo here ye se agayne how sayth he saue, and
lacke of sayth cōdempneth. And this is the condemp-
nation, that light is com into the worlde, and men lo-
ued darkenes moze then lyght bycause theye dedes
were euill. Joh. 1. Who is this lyght? Chyiste. Who is the
darkenes? The worlde. The lyghte then shyned in
the darkenes, and the darknes dyd not receiue it. Do
not men loue styll darkenes moze then lyght? Had
they not rather walke in theyr owne fanseys and wil-
workes

workes then in Chyistes doctrine? Alacke for pittie:
Yea though the lyght neuer so much shyne, though
the Gospell be neuer so muche in the hande, yf thou
dost not mekelye desyre Chyiste by his holy spirite to
teache the, thou arte styll but darkenes, and why so?
for thou louest styll darknes better than the lyght, for
thy dedes are euell, & therfore thou must nedes dāne
thyselfe of unfeithfulnes. For euery one þ doth euell
hateth the light, neither wol he come to the light, that
is to say, to Chyiste and his worde, lest the byghyness
of the lyght shulde reprove his dedes. This is the
cause (good people) why the byshop of Rome and his
men are so loth that the scripture of God shuld be red
of you lay people, lest ye myght happen to espye their
hypocrisie and crafty iugelinge against Chyiste and
his trouthe. For scripture is the rule and touchstone
wherby ye maye easely tpe the chaffe from the cozne,
the chalke from chese, that is to saye, hypocrisie from
true religion, They haue longe holdene vs in igno-
raunce and in blindnes, to auauce themselves, and
to raygne lyke kinges ouer vs, cōtrary both to gods
lawe and mans lawe. wherfore I blame them the
lesse though they hate scripture, which discloseth their
hypocrisie and vsurped authoritie, lest (as Chyist here
sayeth (they) dedes shulde be rebuked and reprovied.
But he (sayeth Chyiste) that doeth southfastnes and
trouthe, commeth to the lyght, that his dedes maye
be knowe, bycause they are wrought in God, as who
shulde saye. He that is purified in harte and declared
a good person by his faith whiche he hath in me and
for declaration therof doth the truthe that my worde
moueth hym to do, and worketh not after his owne

On the Tuesday.

Forseye, this man commeth to the lychte, that is to wit, he gladly suffereth his workes and procedynges to be tryed and examined by the rule of my worde, by cause they be done in God and be Godly workes.

mat. xxij. **W**here as contrary wyse the hypocrite doth so much abhorre from the iugement of my worde, that he fleeth by al meanes he can from it, and wol suffre none other to loke vpon it. He woll neyther entre into the kyngdome of heuen hymselfe, nor yet suffre others that wolde enter. Suche persons vnder the clooke and pretence of holines haue longe shut vp the kyngdome of heauen from many men. But nowe thanked be God the lychte hath somewhat shone agayne. Wherefore let vs not hate this lycht and loue darkness as we haue done in tymes past, when we were deceyued by the iuglinges of Christes enemyes. Let vs beleue in this Christ sent downe from the father of heuen to redeime vs. And yf gods worde be true, we shall surely be saued, and raygne with hym in heauen, worlde without ende. Amen.

The Epistle on the Tuesday in

Witson weke. Act. viij.

Thargument.

Peter and Ihon be sente into Samaria, where after baptisme the Samaritans receyued the holy ghost.



When the Apostles which were at Ierusalem hearde, that Samaria receyued the worde of God, they sente vnto them Peter and Ihon. Which when they were come downe, prayed for them, that they myght receyue the

the holy ghoste. For as yet he was come on none of them: but they were baptysed onelye in the name of Christ Jesu. Then layed they theyre handes on them, and they recepued the holy ghost.

The sermon vpon this Epistle.

This lesson (good people) is takene forth of the eyght chapter of the Actes of thapostles, for a moze persyte vnderstandynge wherof, ye shall know that in the self chapter a litle befoze it is shewed, how saynt Philip thapostle entred into a citie of Samaria, and preached there to the Samaritans the gladtydynges of our Sautour Christe Jesu, howe he beynge the sonne of God came downe for the redemption of mankynde. This his preachynge he dyde also confirme with miracles. For (as the texte also declareth) the vncleane spirites cryeng with loude voyce came out of many & were possessed of the. And many taken with passeis and many that halted were healed. Nowe the people gaue greate hede to the thynges whiche saynt Philip spake. And assone as they gaue credence to saynt Philips preaching concorning the kingdō of God and the name of Jesu Christ, they were baptised in Christes name both men & women. Here ye se how the Samaritans, which were Hethen persons yea and suche persons as the Iues whiche were the chosen and proper people of God, toke forber y castawayes and hyle persons, recepued the gospel of Christe forthwith at the preachynge of saynte Philip and were by and by baptysed. This farforth are the Samaritans brought. Nowe the lction red in the church this daye goeth further and sayth, that
whan

On the Tuesoaye.

When Chyistes Apostles whiche were gat hered togy-
ther at Jerusalem, herde say that the Samaritanes
had receyued the worde of God, they sent vnto them
Peter and Ihon, which when they were come downe
from the highe citie of Jerusalem thither vnto them,
dyd praye for them, to thintent they myghte receyue
the holyc ghoſte. For as yet the holy ghoſte was not
cyme on none of them, only they were baptyzed in the
name of Chyiſt Jeſu. Then layde theſe two Apostles
their handes vpon the Samaritans, and anon they
receyued the holy ghoſte. This is the hystorie redde
in the church as this day. But now my frendes what
frute and profyte ſhall we beare alwaye of this leſſon:
What is here to be gathered: nothyng: Yes, trulye
for there is nothing wyrtcn, ſayeth ſaynt Paule: but
it is wyrtcn for our lerning, that by patience and com-
forte of ſcripture we ſhulde haue hope. Firſt therfore
ſhall marke, how glad the Apostles were to heare,
that theſe Samaritanes were turned to the Goſpell
of Chyiſte, and they were not only glad, but alſo ca-
refull for them, leſt they myghte happen to go backe
agayne to theyr olde baguage and blyndenes. And
therfore in al haſt they ſent theſe two Apostles Peter
and Ihon to conſirme and ſtrengthen them in theyr
faith. Here we be taught what the offyce of true and
good Apostles, yea of al good chyiſt men is. For we
ought in lykwylſe to be careful for our bzethzen that
they maye be bzoughte to the perfecte knowlege of
gods worde. And namely ſuch as call them ſelfes A-
poſtolicall perſons and Apostles fellowes and ſuc-
ceſſours (as the byſhopes of Rome do) ought in this
behalfe to ſolowe the example of thapostles charitie.
But

in Wotton weke.

But it is to be feared lest some of them do cleane contrary and rather plucke men from the Gospell, then allure them vnto it. Second, ye shall note, that before the resurrection of Christ, when as yet the Jewes and Gentiles were not ioyned together by all one sayth, the Apostles were forbydden to entre into the cyties of the Samaritanes. But after the resurrection, when they were bydden for the spreding abroad of the Gospell to go into all partes of the world, then that former commandement whiche was but temporaryall and whiche dyd serue but for a tyme, was taken awaye and countermanded.

Mat. x.

Thyrdly, in this hystorye ye shall marke, that the Samaritanes receyued forthwith the holy ghoste as sone as they beleued and were baptised. For assuredly true and perfecte baptisme can not be without the holy ghoste. Furthermoze it is not possible that sayth can be in that person where the holy spirite of God doth not lodge, as many places aswell of scripture, as of auncient fathers do witness. Yea saynt Iustine affirmeth playnly in his booke, de prescria dei that the holy ghoste dothe dwelle and lodge in infants or chyldren that be baptised. Wherfore how moche playner is it that he is residente in persones of age and discretion which haue sayth and be baptised? And it is no doute, but these Samaritanes at the preachinge of saint Philip receyued the holy ghost, except perchance ye wol saye, that saint Philippes preachinge had lesse vertue and strength in it, than the preachinges of the other Apostles had, which in no wyse is to be graunted. But peraduenture ye

Iustine.

Questio.

R. i.

the

On the tuesdaye.

the historie red in the Church this daye, that after the Samaritanes had receyued the worde of God, the hooly Ghoste as yet was not comme on none of them. And therfore the Apostles euen for that purpose sent Peter and Johan, whiche prayed for them that they myght receyue the hooly Ghoste. My frendes, what shall we saye to this? Dyd the Samaritanes receyue goddes worde, dyd they beleue, were they baptyfed, and yet were they boyde of the hooly ghoste? Howe can this be? Christe hym selfe sayeth, he that beleueth and is baptyfed shall be saued. But onles a man be renued with the hooly ghoste, he can not be saued, as the same Christe also testifeth in the thyrde Chapter of Jhon. Wherfore it muste nedes folow that the Samaritanes had receyued the hooly Ghoste, forasmuche as true baptyfme can not be without the hooly Ghost. Howe than sayeth saynte Luke here that the hooly Ghoste was not yet comme on the Samaritanes? To this doubte I answer in fewe wordes, that this texte in this place that the hooly Ghoste was not yet come vpon them, is to be vnderstande not of the substance of the spiryte of hooly Ghoste, but of those manifest and notable gyftes of the hooly Ghoste. They had the hooly Ghoste to comferte them and to leade them to all truely necessarye to theyr saluation, but they had hym not yet to do myracles and speake straunge tonges as in the primatruue church they had for the confirmation of Christes doctrine. Nepther is it at this daye necessarye, the Gospell beinge nowe stablyshed, that men shoulde hane suche wonderfull gyftes of the spirite. Wherfore good Custome people, I exhort you,
and

mar. xvi.

The solution.

✠

and in the name of Christ I requyre you, that accordyng to the exemple of these Samaritanes here, ye woll laye downe your superstition and blyndnes of hart, wherin ye haue wandered, and with glad myn- des receyue the worde of God, accordyng to your profession and promise whiche ye made at the fount- stone, and put on Christ, renouncyng the world, the flesh, and the deuell with stedfast and earnest fayth, And no doubt ye shalbe endowed with the holy gost who in all your trouble and afflictions shall comfort you and directe you in your waye, to heauenward where is our dwellyng place prepared with the fa- ther, sonne, and holy goste. To whome be all glorie without ende. Amen.

The Gospell on the Tuesday in wit-

son weke. Ihon. x.

Thargument.

Christe is the true shepherde.



Jesus sayd vnto his disciples. Verely I say vnto you: he that commeth not in by the doze into the shepefolde, but climmeth by som other way, the same is a thefe and a murtherer. But he that commeth in by the doze, is the shepherd of the shepe: to him the pot- ter openeth, and the shepe heare his voyce, and he cal- leth his owne shepe by name, and he leadeth them out And whā he hath sent forth his owne shepe, he goeth befoze them and the shepe folowe him, for they know his voyce. A stranger wyll they not folowe, but wyll flee from him: for they knowe not the voyce of stran- gers. This prouerbe spake Jesus vnto them, but

Qui non intrat per ostiū.

R. ii.

they

On the tuesday.

they vnderstode not what thynges they were which he spake vnto them. Iesus therfoze sayd vnto them againe: Verely, verely, I say vnto you: I am the doze of the shepe. All euen as many as cam befoze me are theues and murtherers: but the shepe dyd not heare them. I am the doze, by me if any man come in, he shalbe safe, and shal goo in and out, and fynde pasture. These commeth not but for to steale, kille, and to destroye. I am come that they myght haue lyfe, and that they myght haue it moze abundantly.

The sermon vpon this Gospell.

In the Gospell of this day (deare frendes) oure sauiour Chyist declareth his owne proprietye and offyce, and setteth out vnto vs the exceeding loue and kyndnes, whiche he beareth to mankynde, by a very proper similitude, wherby he resembleth hymselfe to a good shepeherde, and the false preachers or prelates to theues and murtherers. Certaynly all heretikes, false doctours, false prophetes, all proude pharisees that woll iustifie themselves by theyre owne inuentions, and all hypocrites be here touched. And why? Because they enter not into the shepefolde by the doze, but clyme vp an other way. What is this clymmyng by an other way? Surely it is to seke forgiuenes of thy synnes, ryghteousmakynge and euerlastyng lyfe by othere meanes then Chyist which is the waye, the trouthe, and the lyfe, hath taught. He that vseth not scripture (saith the holy doctour Chrysostome) but maketh him an other way vnlafulfull is a thefe. And they (saith he) do clyme vp an other way whiche teacheth the commaundementes and doctrines of men

Joh. xiii

**Chrysostom.
Rom.**

of men and do trangresse the lawe. wherfoze thou
 entrest not in by the doze, that is to say by Chyiste.
 but an other way then scripture doth leade the, as if
 thou wylt iustifie thy selfe and promise thy selfe soule
 helth, bearynge thy selfe bold of thyne owne proper
 woꝝkes, and not cleauing to the mercy of God (ac-
 cording to the exemple of the publicane) noꝝ depen- Luc. 18.
 dyng vpon the merites of Chyistes passion, art thou
 not by Chyistes owne iugemente a thefe and a mur-
 derer? But what a great thefe art thou yf thou also S. Aug.
 teachest other folke to thynke the same that thou
 doest by me, sayeth Chyist, he that entresth in, shall
 be saued. But what is this shepefolde that he spea-
 keth here of? surely the shepefolde is the church, and
 assemble of Chyisten people. He that woll entre into
 this church, any other wayes then by Chyiste, he is
 a thefe and no chrystia person. He that also wol teache
 any other doctrine in Chyistes church than such as
 Chyist in holy scripture hath taught, is no pastoure,
 no byshop, no true shepeherde, but a thefe rather, a
 murderer, a wolfe. And it is muche to be feared, lest
 there be at this daye many mo wolues and theues,
 than be true herdmen and feders. I saye I am soze
 afrayed lest the prophesye of saynt Paule be yet styll
 verifysed in chrystendome. For whan he shulde de-
 parte from Ephesus, and knew by the spirite of God, Act. 20.
 that his death appoched, he called together the pre-
 stes or elders of the congregacion and amōges other
 woꝝdes he sayth thus. Take hede vnto your selues
 and to al the flocke wherin the holy ghoſt hath made
 you ouerseers, to fede and guyde the church of God
 which he hath purchased with his owne bloude. For
 R.iii. I am

On the tuesday.

¶ Au.
¶ Rins.

¶ Croner.
¶ p. 44.

¶ i. Tim. 3.
¶ Tit. 2.

I am sure of this, that after my departyng shal gre-
uouse wolues enter in amonges you, not sparing the
flocke. But who is the porter of this shepfold which
openeth the doze to the good and feithful shepherde
of Christes flocke? Surely it is the holy ghost, for he
openeth vnto him the scriptures of God, he leadeth
him into all trueth. And his shepe, that is to say, his
parishners, haere his voyce, and he calleth his owne
shepe, by name, accordyng also to the consayle of Sa-
lomō in his pꝛouerbes, where he sayth: Se that thou
know the nombꝛe of thy catell thy selfe, and loke well
to thy flockes. Whoeuere this good shepherde, this
good curate, this bishop, this ouerseer goeth befoze
his shepe and his shepe folowe him. What is this to
saye? Truly he that is a good bishop, a good pa-
stoure, and curate wold make himselfe confoꝛmable
to his doctrine, he wold leade them the waye, that by
his steppes and good exẽple of lpyng, they may
walke in Christes groundes and pastures. He wold
not playe the crabbe fysh whiche wolde haue taught
her doughter to go streyght, but wolde not leade her
the waye her selfe and teach her by her exẽple how
to go, as it is in Esops fables. I am afraied we haue
many crabbes. Saynt Paule wolde haue a bishop
that is to saye an ouerseer or curate to gyue good ex-
ẽple of lpyng himsele and to haue a good and ho-
nest repozte of straungers, lest he lpyng be a
flaunders to his doctrine. So doyng his shepe shal
folowe hym, and shal know his voyce. For assured-
ly, thay that be godly persones wold knowlege none
for they shepherde, but such as teache gods worde
True teachers of Christes Gospell be easely discerned

in Wotton weke.

ned of good chryſten men. And agayne the good chryſten men be eaſely diſcerned and knowen of true preachers. This pꝛouerbe oꝝ parable nakedly and vnappyled ſpake Jeſus to his diſciples. But they vnderſtoode not what thinge they were: whiche he ſpake vnto them, and no man ſayle. For (as ſaynte Paule ſayeth) the fleſhe perceyueth not the thinges that be ghoſtly. The diſciples were as yet but carnall. And therfoze our ſauour Chyiſte lyke a good maſter declareth vnto them the meaning of his parable, and ſayeth, that he hymſelfe is the doze of the ſhepe, by him who ſoeketh entred in, ſhalbe ſaued and ſhall go in and out and ſynde paſture, as who ſhuld ſay, whether ſo euer he turneth hym, whether ſoeketh he caſteth his eyes, he ſhall ſynde that ſhalbe for the be- houſe and edificacion of his ſocke. byſly to ſpeake, God ſhalbe with him, the holy ghoſte ſhall pꝛompte him & put him in minde of ſuch thinges as he ought to teach his paꝛſhners and ſocke that is committed to his charge. But (ſayth Chyiſte) as many as came befoze me are theues and murtherers, and the ſhepe dyd not heare them. Here doth our Sauour Chyiſte ſhewe vs the difference betwene the doctrine of the true preachers and the doctrine of heretikes, of falſe pꝛelates, and hypocrites. Nowe, they go be-
foze Chyiſte which beare not Chyiſte with them and which wol ſeme wyſer than Chyiſt, as Peter dyd whē he rebuked Chyiſt becauſe he ſaid that he ſhuld ſuffer death. And therfoze Chyiſte called him Satan, and bad him come after him. Wherfoze marke the difference of Chyiſte and of the falſe Apoſtles. Chyiſte is the preacher of grace, the pſeudapoſtles preach mans
merites

Mat. 23

Joh. 1.

22. 10. 1894

We have been at meadow. The other people
George. Come on horse you can come by
name. ~~you~~ for your horse in horse
of our horses of divided state

३३७८३३

The

On the wensday in witson weke. Fol. lxxvii

The epistle on the wensday in witson
weke. The. ij. Chapter of the Actes.
Thargument.

The sermon of saint Peter, conteynynge the
prophecie of Iohell.



Peter stood forth with the cleuen, and lift
vp his voyce, and sayd vnto them: Ye
men of iurpe, and all ye that dwelle at
Ierusalem, be this knowen vnto you,
and with your eares heare my wordes.

For these are not droncken as ye suppose, seying it is
but the thyrde houre of the daye. But this is that
whiche was spoken by the prophete Iohell: And it
shall be in the last dayes, sayeth God: of my spirite Iohel. ij.
I wyl poure out vpon all fleshe. And your sonnes
and your daughters shall prophesye, and your yong
men shall se visions, and your olde men shall dreame
dreames. And on my seruauntes, and on my hande
maidens I wyl poure out of my spirite in those dayes
and they shall prophesye. And I wyl shewe wonders
in heauen aboue, and tokens in the earth benethe,
bloud, and fyre, and the vapour of smoke. The Sun
ne shall be turned to darkenes, and the Moone into
bloude, befoze the greate and manifeste daye of the
Lorde come. And it shall be, that who soeuer shall
call on the name of the Lorde, shall be saued.

The sermon vpon this Epistle.

In the lesson of this present daye (good Christene
people) is contained the right godly sermon of the
holy Apostle saynt Peter, wherin he soberly, coldly,
S. i. and

On the wenelſday in Wiſſon weeke.

and lernedly maketh anſwere and deſenſe to the vnreuerent talkynge and hurly burly of the people of all nations, whiche when they herde Chriſtes diſciples ſpeake with newe tonges the great workes and wonders of God, were partly abaſhed and aſtonyed therat, and partly they geſted vpon them and ſayde they were dꝛonken and full of newe wyne.

Sayn Peter therfoze whiche of a fiſherman is now become a great biſhop and paſſoꝝ yſeth vp, not alone yet, but the .xj. Apoſtles ſtandynge vp with him, leſte (as Eraſmus doth full well note) he myghte be thought to vſurpe any tyrannye oꝝ raigne ouer his felowes. He only ſpake the wordes, but he ſpake them in the name of all his felowes, euen as he alone dyd alſo befoze Chriſtes paſſion in the name of all his felowes confeſſe Jeſus Chriſt to be the ſonne of the lyuynge God. Who wolde haue thought that ſo ſimple a creature and that a fiſherman ſhuld haue had ſuche audacitie oncs to haue looked vpon ſo great a multitude. Oftentymes great Oratours when they byynge theyꝛe oꝛation that they haue longe ſtudped foꝝ befoze, to ſpeake in a great audience of people oꝝ befoze a great ruler, chaunge colours, be aſtonyed and vitterly diſmayed. Truly this was that heauenly dꝛonkenneſſe which they had caught of that heauenly cup wherof the prophete ſayth. Calix meus inebrians ꝑ ꝑꝛæclarus eſt. This fiſherman I ſaye ſtoode befoze ſoo greate a multitude, he ioyned with hym in comiſſion the eleuen Apoſtles, not to ayde him, but to accompany hym, he fixed his eyes vppon the people which were vnknownen vnto hym, he lyfted vp hys voyce and without any ꝑꝛemeditacion at al, he ſpake vnto

Eraſm⁹
in para
phraſi.

Mat. 16.
Luc. 11.
Mat. 8.

On the wensday in witsen weke. Fol. lxxiii.

vnto them accordyng as the Lord had commaunded hym to do. Neyther speaketh he for hymselfe, but beyng the shepetherde he defendeth the flocke, which thynge he doth not with mans crafte or eloquence, but with the ayde of holy scripture. Nowe the hole myltitude awayteth to heare what he wold saye. Let vs also attende, for almoche as these thinges be spoken to all. First after he hadde ones with mounyng his hande asswaged the murmurynge of the people he beganne his sermon with suche a proheme, as myghte make them attente and desyrous to heare, without any rhetheoricall flattery at all.

O ye men (sayth he) of the Iuysh nation, whome it behoueth not to be bntwyringe of the law and of the prophetes and namely you which be inhabitauntes of the citie of Ierusalem where the fountayne of our religion and knowlege of the lawe is: Ye haue cause perchaunce to wonder, but ye haue no cause to sklauder. Wherfore so many of you as be here, gyue diligent eares a lytle whyle vnto me, and know the matter as it lyeth. For it stande you all vpon so to do. For these men of Galilee whom ye se here with me be not dronken nor full of newe wyne, as some of you thynke, syth it is now moornyng and but the thyrde houre from the sunne rysyng, at which tyme noman is wont to be dronke. But in these men ye se now the thynge accomplyshed whiche God longe ago promysed by Iohell his prophete shulde come to passe. Harken to the prophete, and consyder whether the thing be fulfyllled or not. Sklauder not, bycause ye se a thynge vntwont, but receyue rather the grace which almyghty god offereth vnto you. For Iohell beyng
S. ii. inspired

The oration of Peter.

Iohel. ii.

On the wenefday in wiffonweke.

Et it in
nouiffi-
mis die-
bus.

Infpzyed with the holy gooft, and feing, that the tyme fhuld come that God whiche at funderly tymes before had imparted his fpirite to Moles and to many prophetes for your comforte and inftruction wold ones at lafte whan his only begotten fonne fhulde come, poure out moſte plenteſfully the ſame ſpirite not vpon one or two(as heretofore) but vpon all nations of the worlde euen as many as with ſounde fayth ſhulde receyue this glad tydynges whiche at his commaundement we brynge now vnto you: thus vttered the heuently prophecie. It ſhall come to paſſe in the laſte dayes ſayth the Lorde. I ſhall poure out plenteſfully of my ſpirite vpon all fleſh, and ſodenly your ſonnes and your doughters ſhal prophecie and your yong men ſhal ſe viſions, and your olde perſons ſhall dreame dreames. And truly vpon my ſeruauntes and my handmaydens I ſhall poure out of my ſpirite and they ſhal prophecie. And I ſhall giue wonders in heuē aboue and tokens in earth beneath, bloud and fire, and the vapoure of ſmoke. The ſunne ſhall be tourned into darkenes and the moone into bloude, before that greate and notable daye of the Lorde come. And whoſoeuer ſhall call on the name of the lord ſhall be ſaued. This my frendes hath the prophete Iohell ſo longe ago prophecyed vnto vs. And hitherto goeth the leſſon of this preſente daye whiche containeth the fyrſt parte of ſaynt Peters ſermon. Now as touchyng the fyrſte parte of Iohells prophecye concernyng the ſendyng downe of the holy gooft after ſuche a plentiful ſorte, the ſcripture teacheth vs, that it was fulfilled aboute this tyme of Pentecoſt, as in our ſermons before we haue fully and
at

On wednesoay in Wilsou weke. Jol. lxxv.
 at large declareth vnto you. And as for the rest of the
 prophetic concernynge the greate trouble and terri-
 ble tokens that shall come agaynst domes day, there
 is no doubte but it shall come to passe, as oure Sa-
 uour Christ hath also certified vs. But my frendes
 let vs be nothinge dismayed nor troubled with the
 remembraunce of this dreadfull tyme, which no doubt
 yet approacheth yea and shall steale vppon vs or euer
 we be ware, we knowe not howe sone. Matth.
xxv.
Lu. xxiij.
 Onely let vs
 do as the prophet teacheth vs here, and we shall not
 nede to feare. Let vs call on the name of the Lorde
 and we shall be saued. Let vs in all our aduersitie woo
 and trouble, yea and also in oure welthe, prosperitie
 and felicitie remember God, loue God, prayse God,
 call on God with fayth. But let it be suche fayth as
 shall worke by charitie. Lette it be I saye a lyuely
 feith and no dead fayth, that may byynge forth good
 workes. Yf we thus do, we shall not nede to feare
 these terrible tokens, but we shall be sure to be hyf-
 ted from this misery vnto immortall ioye with God.
 To whom be all glorie. Amen.

On the wensday in wilsou weke

The Gospell Ihon. vi.

Thargument.

Christ teacheth vs here that onles we be renewed
 by the holy ghost, we can not come vnto hyu.



Iesus sayd to his disciples, and to the com-
 pany of the Jewes. No man can come to
 me, excepte the father which hath sent me,
 drawe him: And I wil raise him vp at the
 laste daye. It is witten in the prophetes:

S. iiii. and

On wednesday in Wiltson weke.

and they shal be al taught of God. Euery mā therfoze that hath hard of the father and hath lerned, cometh vnto me. Not that any mā hath sene the father, saue he whiche is of God: the same hath sent the father. Verily, verily I say vnto you: he that beleueth in me, hath euerlasting lyfe. I am þe bread of lyfe. Your fathers did eate Māna in þe wilddernes & ar dead. This
Dent. 4.
Exod. 32. is that breade which cometh downe frō heuē, þe a man may eate therof, and not dye. I am the liuyng bread which came down frō heuen. If any man eate of this bread, he shal lyue for euer. And þe bread þe I wil giue, is my flesh which I wyl giue for the lyfe of the world.

The sermon vpon this Gospell.

In this Gospell (good people) our sauour Christ makynge answere to the murmurynge of the people agaynst him, bycause he sayd he was the bread of lyfe, and declaryng that they thoughtes coulde not be hyd from hym, expouneth and also fortifyeth the worde that he spake, declaryng vnto them, that they had no cause to murmure amonges themselves of the thyng that he spake. For therfoze his worde dyd not synke into theyr myndes bycause of theyr mysbeleue. Seyng they sawe not: and hearynge, the harde not: and beyng present they were absent. Whosoever cometh to Christ shal attayne to euerlastynge lyfe. But there is no waye to come vnto hym but by feith. This feith is not lightly had, but cometh by the inspiration of the father, who lyke as by the sonne he draweth mens myndes vnto him: so with secrete inspiracions of faith he draweth them to the sonne. He bestoweth not so great a gyfte but to suche as be
wyl-

Remo
potest
venire
ad mr.

On the wednesday in Wiltson weke. Fol.lxx.

wyllynge and gredy. who soeuer then shall merite by his prompte wyll and deuoute mynde to be drawen of the father, the same shall attayne by Christe to euerlastynge lyfe. For our Saviour Christe shall also rapse the dead to lyfe agayne in the laste daye. A great thing taketh he that beleueth Christ, but without the helpe of the heuently father, he can not do it. Yet neuertheles they are not excused bycause they be not drawen. For the father as much as in hym is coueteth to drawe all. He that is not drawen, is in faulte hymselfe, bycause he withdraweth hymselfe from hym that wold drawe hym. Humane thinges be lerned with humane studye, but this heuently lernynge is not perceiued, onles the secrete inspiration of the father maketh him an apte and teacheable harte. And this is it that longe sithens was prophced of the prophetes to come to passe. And they all shalbe taught of God. But the desyre of this word do make many vnapt. I say it is the gyfte of God, but the endeavour must be ours. A man heareth with his bodely eyen Christes wordes in bayne, onles he heare within fyrst the secrete voice of the father which breatheth the minde with an insensible grace of faith. For God is a spirite and is neither hard nor sene, but of spirital persons. Many haue sene and hard Christ to their damnation. And albeit the Iues boasted that God was both sene and hard of Moses and of the prophetes: yet no moztal man euer sawe or harde God as he is. For this is only graunted to the sonne of mā our Saviour Christ. Let vs thā make of frō vs the care of this life and not so much seke for the bread wherby our bodies be fedde, as this bread, which giueth euerlastynge

Isa. lliij.

Ihon. 4.

On the wednesday in Wiltson weke.

Austine. lastynge lyfe. We counte the olde fathers happye
which dyd eate Hanna, yet this Hanna preserved
them not from death, and why? Not bicause Hanna
was euyl (sayth saynt Austine) but bycause of theyr
euell eatynge. Chyriste is the breade whiche descen-
deth from heauen, whiche is signified by Hanna.
He that eateth of this breade, shall lyue for euer.
Augusti. But ye woll aske who this is: Saint Austine answe-
reth in this wyse: He that is in the vnite of Chyristes
bodye, that is to wit, in the feloshypp of the chrystene
membres: the sacramento of whiche bodye all seyth-
full persones be wonte to receyue, when they commu-
nicate at the altare and come to gods bozde, doth tru-
ly eate the bodye of Chyriste, and drinke the bloude of
Chyrist. Now therfore let vs by all indeuours we can
make our selues mete and apte to receyue the holpe
spirite of God wherby we may be drawen to Chyriste.



Austine. Let vs also take parte of his passions, and
Bernard folowe the conuersation whiche he hadde in
his fleshe. Whiche thyng (as saint Au-
stine and others expounde this place) to
eate his flesh, and drinke his bloude

To whome with the father and
holy ghost be all glorie

A M E N.

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ad imprimen-
dum solum.



THE EPI

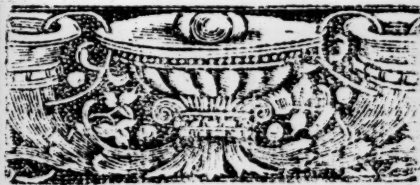
stles and Gospels with a brief Po=
styli vpon the same from Trinitie
sonday tyll Aduent, drawn forth
by diuers learned men for the sin=
guler cōmoditie of al good chri=
stians and namely of Pre=
stes and Curates.



Christus Mat lii.
Pœnitentiam agite, appropin=
quauit enim regnum
cœlorum.

Cum priuilegio ad impres=
sandum solum,

1540.



THE COPY OF THE KINGS
GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kyng of England and of Fraunce, defensour of the faith, lord of Ireland, and in earth supreme hed immediatly vnder Christ of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, ministers and subiectes these oure letters hearyng or seyng greatyng we let you wete, that we of our grace especiall haue gyuen priuilege vnto oure welbiloued subiecte Richard Banks that no maner parson wythin thys oure Realme, shal prynte any maner of bokes, what so euer our sayde subiecte shall prynt first wythin the space of seven yeares nexte ensuyng the prynting of euery such booke so by hym printed vpon payne of forfeiture the same. wherefore we wol and commaunde you that ye nor none of you do presume to prynte any of the sayde bokes duryng the time afore sayde, as ye tendre oure pleasure and woll as uoyde the contrary.

On corpus Christi daye.. Fol lxvii.
The Epistle on Corpus Christi day The fyrste
Epistle to the Corinthians, the xi. chap.

Thargument.

The institution of the most blessed sacrament of
the Altar is here by S. Paule described vnto vs.

Brethren, that which I deliuered vnto you I receyued of the Lorde, that the Lorde Iesus the same nyght in which he was betrayed, toke breade and when he had giuen thākes he brake it and I said. Take ye and eate, this is my body, whych is broken for you. Thys do ye in the remembraunce of me After the same maner also he toke the cup whē supper was done sayeng Thys cup is the newe Testament in my bloude This do as ofte as ye drincke it in remembraunce of me. For as ofte as ye shal eate this breade and dryncke this cup, ye shall shewe the Lordes death tyll he come. wherfore who soeuer shall eate of this breade and dryncke of this cup vnworthely shalbe gilty of the body and bloude of the Lorde But let a man examyne himselfe, and so let him eate of the breade and dryncke of the cup. For he that eateth and dryncketh vnworthely, eateth and dryncketh his owne dampnacion, bycause he maketh no difference of the Lordes body.

The exhortacion vpon this epistle ye shall fynde immediately before the Epistle on Easter day.

The Gospell on Corpus Christi daye.

The. vi. chapter of Ihon.

Thargument.

Christ is the true bread of lyfe.

I. ii. Iesus

On corpus Christi daye.

Esus sayde vnto hys disciples and vnto the company of the Iues. My fleshe is meate in dede, and my bloude is drincke in dede. He that eateth my flesh and drincketh my blood, dwel leth in me and I in him. As the lyuyng father hath sent me, and I lyue for the father. Euen so he that eateth me, shall lyue by the meanes of me. Thys is that breade, whych came downe from heauen: not as your fathers dyd eate Manna, and are dead. He that eateth of this breade, shall lyue euer.

In this present Gospel (good people) our sauour Christe whiche is the true Shepherde and feder of our soules goeth about to shake of fro our myndes the fylthy cares of thys corporall lyfe, wyllynge vs rather to apply our selues and to labour wyth the greedy desyre of the heuently and godly ryches, to obteyne euerlastynge lyfe. He byddeth vs caste out of our myndes the worldly bread wherewith our bodys be fedde and couet that heauenly breade which gyueth and conferreth vnto vs euerlastynge and immortal lyfe of the soule. Thys breade is taken by saythe, and sayth is to be obteyned and gotten of almyghthy god. For it is vndoubtedly hys gyfte. xho soeuer therfore beleueth in Christe, he alredey hath euerlastynge lyfe, inasmuche as he hath the fountayne of immortallitie. I am (sayeth Christe) the breade of lyfe. As who shulde say. I am that same fode which gyueth lyfe not only corporall, but rather the lyfe of the soule and eternall. The Iues (amonges whom Christ was conuersant, and vnto whom he had this comunicacion) boyled muche in the Manna, & was sente downe from heauen vnto theyr auncestours.

On corpus christi daye. Fol. lxxliii.

But what sayeth Christe vnto them: Your fathers
dyd eate Hanna in the wyldernes, and dyed. Your
fathers (saith S. Austine) because you be lyke them Austine.
murmuring fathers of murmuring chyldren. For
assuredly this people in nothing offended god more
then in grutchyng and murmuring agaynst God.
Now they therfore dyed because they beleued (saith
S. Austine) the thyng that they sawe, but y^e thyng
they sawe not, they beleued not noz yet vnderstode.

O sacramentū pietatis, o signū vnitatis, o vinculū
charitatis. Qui vult viuere habet vnde viuatur, accedat, credat, incorporetur, vt viuificetur. The
wordes
of saynt
Austine
O wonderfull
full sacrament of godlynes, o wonderfull token of
vntie, o wonderfull bonde of charitie. He that wyl
lyue he hath wherof he may liue, let him drawe nigh
let him beleue & let him be incorporated that he may
be quickened. Let hym not departe fro the frame of
y^e mambres, let him not be a rotten mēbre worthy to
be cut of, noz yet croked wherof he may be ashamed
Let him be a sayre mēbre, open, sound & cleauping to
the body. Let him lyue to God. Let him now labour
in earthe, that he maye afterwarde lyue in heauen.
The sacramēt of his thyng (saith this holy doctour)
that is to saye, of the vntie of the bodye and bloude
of Christe, is taken at Gods bourde of some men to
theyr saluacion, & of some to theyr damnation. The
thyng it selfe is ordyned to the saluacion of al men
and to the destruction of none. For my fleshe (sayeth
Christe) is very meate, and my blood very dryncke.
This breade came downe from heauen and hath an
heauenly power of workyng geuen it of God, that
who so euer worthely do eate it, shall lyue eternally

R. iii.

and

On corpus Christi daye

and neuer dye. Wherfoze good chriſten people, we haue no nede to demaund from heuen any Manna ſythe we haue the very heuenly breade in dede, that is to ſay, the body of oure ſauour Chriſt ready vnto vs to gyue vs euerlaſtyng lyfe, yf ſo be we woll take it worthely and wyth fayth. For vndoubtedlye Chriſt is that heuenly breade which gyueth immortalitye to oure ſoules, and whiche for our ſakes was betrayed & crucifyed. He is the worde of god in whoſe who ſo euer ſtedfaſtly wol beleue, ſhall haue euerlaſting lyfe. Who ſoeuer ſhal cōuey this heuēly bread into the bowels of hys ſoule, ſhal be nouryſhed and growe by to euerlaſtyng life. For without faile this is the lyuely bread, whych is deſcended downs from heuen, euen the moſte precious body of our ſauour Chriſt whych was betrayed and put to death to redeeme the lyfe of the hole worlde. Let vs beleue it, let vs take it & we ſhal lyue. The myſtery of this thing is ryght ſtraunge and wonderful to the worlde. But ſurely onles thou beſt by faith ingrafted and incorporated into this myſticall body & ſtycke faſte in the ſame (euen as a bzaunce doth in the vine tree) thou ſhalte haue no lyfe in the. Let vs not (my frendes) murmur wythin our ſelues as the Iues dyd, and ſay how can he gyue vs his fleſh to eate? The Iues

Auſtine

(ſayeth ſaynte Auguſtin) becauſe they vnderſtoode not the breade of concoorde: therfoze they diſcorded, and fel at variaunce wythin themſelues. But ſurely they that eate this bread, do not ſtrype nor contende wythin themſelues, for by this moſt bleſſed and heauenly breade god maketh them to dwel in his houſe in full vnitie and concoorde together: Chriſt aſſureth vs, that onles we eate hys fleſh, and dryncke hys

On corpus christi daye. Fol. lxi.

blode, we shall not haue lyfe in vs. But how shall we Ioh. vi.
 eate his fleshe and drinke his bloude? Truly (as all
 holy doctours expounde this terte) we eate Christes
 fleshe and drinke his bloude, when we communicate
 and take parte of hys passion, and swetly and profit-
 ably lay vp in our memoꝝ that his fleshe was cru-
 cified and wounded & that his most precious bloud
 was shed for vs. He that belueth not thus in hym
 (sayeth saynt Augustin) eateth not Christ, and ther-
 fore he hath not the Christen sayth, without whyche
 he can haue no pardon of hys synnes.

Anstine
 lib. iii.
 lib. iii.
 de doct
 Christ.
 Ambrose.

Wherfore (my frendes) let vs dayly eate this hea-
 uely bzeade this Christ our louing labour in spirite and
 by sayth. Let vs I saye take holde of him let vs ap-
 prehende him by sayth, let vs take the benefite and
 vse of his passion and resurrection, let vs make him
 all ours. Let vs suffre hym to entre into vs. Spiri-
 tually we ought dayly to receyue him. But both spi-
 ritually and also sacramentally and corporally we
 must receyue him with most hyghe reuerence in forme
 of bzeade at suche tyme as the churche appoynteth,
 and namely at the feast of Easter. I saye, when we
 come to the aultare of god, and to his holy boꝝde, let
 vs take hede, that we woꝝthely receyue in forme of
 bzeade his moste precious body, lest we take hym to
 our danacion, not discerning y^e Lordes body. which
 thyng we can not do without penaunce, stedfast faith
 and full purpose of amending our former lyfe. Let vs
 first of cuer we approach to this blessed sacramēt exa-
 mine our selues by knowledging our synnes against
 god, wherunto we shall be brought by heyring & consi-
 dering gods wil declared in his lawes & perceiuing
 in our

i. Cor. xi
 Contri-
 cion of
 herte.

On corpus Christi daye.

in our cōscience þ god is displeased w̄ vs for þ same
and therupon cōceiuing not only great sorowe, but
also great feare of gods wrath to wardes vs, cōside-
ring; we haue no worthy merit; to lay befoze god as
sufficient satisfaccion for our synnes, which done we
must cōcepue sure hope & faith þ god yet wil forgiue
vs our synnes not for our owne worthynes but for þ
only merites of his bloude & passion which faith we
shal cōfirme by þ applieng of Chyistes promise cōtei-
ned in his gospel & namely in the institution of; this
most blessed sacramēt where it is sayd (giuen for the
remissio of our sinnes). But to the attaining of this
faith, the seconde parte of penauce, þ is to say, con-
fession to the prest is necessary, in asinuch as the ab-
solucion giue by him is ordeyned of Chyist to apply
the promises of gods grace to vs accordyng to these
textes. whose synnes soeuer pou forgiue shal be for-
giuen, whose synnes ye reteyne, shalbe retained. Also
he that heareth pou heareth me. finally being thus
truly penitent cōtrite & cōfessed, we must also bringe
forth þ frutes of penaunce, as prayer, fasting & almes
dede. we must also make restitution or satisfaccion
in wyl & dede to oure neighbours in þ we haue done
them wrong. we must also do al other good woꝝkes
of mercy & charitie & expresse our obedient wil in ful-
fylling of gods cōmaūdemēt outwardly when tyme
and occasion shalbe gauen vs. Thus we shal exa-
myne our selues & so recepue this moste holy sacra-
ment worthely. Otherwise we shal receiue our owne
damnacion. wherfoze my frēdes do as I haue here
declared vnto pou and ye shal receiue forgiuenes of
your synnes & at last the crowne of euerlasting lyfe.
Vnto whiche. &c.

Faythe
& hope
of forgi-
uenes

Math.
xxvi.

Confes-
sion to
a preste

Ioh. xx.
Luce. x.

The fru-
tes of pe-
naunce.

THE EPISTLE Fol.lxx

ON TRINITE SONDAY. THE

IIII. Chapiter of the Apocalyps.

Thargument.

20 Goddes Maieſtie is here deſcribed.



Loked vp and ſawe a dore open in hea-
uen, and the fyrſt voyce whych I herde
was as it were of a trompet talkynge
wyth me, whych ſayd: come vp hyther
and I wyl ſhewe the thynges, whych muſt be ful-
filled hereafter. And immediatly I was in the ſpīrite
and beholde a ſeate was ſet in heauen, and one ſat
on the ſeate. And he that ſat, was to loke vpō, like
a Iaſper ſtone, and a Sardyne ſtone. And there was
a raynebowe aboute the ſeate, in ſyght lyke to an
Emeralde. And about the ſeate were. xxiiij. ſeates
And vpon the ſeates. xxiiij Elders ſyttug, clothed
in whyt rayment, & had on their heades crownes
of gold. And out of the ſeate proceded lightenin-
ges, and thundrynges, and voyces, and there were
ſeuē lampes of fyre, burnynge before the ſeate,
whych are the ſeuē ſpīrites of God. And before
the ſeate there was a ſee of glaſſe, like vnto Cryſtal
and in the myddes of the ſeate, and rownd aboute
the ſeate were foure beaſtes full of eyes before and
behynde. And the fyrſt beaſt was lyke a Lyon and
the ſeconde beaſt lyke a Calfe, and the thyrde beaſt
had a face as a Man, and the fourth beaſt was lyke
a flyenge Egle. And the foure beaſtes had eche one

S. i. of

On Trinitie sondaye,

of them. vi. wynges about hym, and they were full of eyes wythin. And they had no rest daye neyther nyght, sayenge: Holy, holy, holy, Lorde God almyghty whych was, and is, and is to comme, And whan those beastes gaue glorye and honoure, and thanks to hym that sat on the seate (whych liueth for euer and euer) the. xxiiij Elders fell downe before hym that satte on the trone and worshypped hym that lyueth for euer, and cast their crownes before the trone, sayenge: thou arte worthy o Lorde oure God to receyue glorye and honoure, and power, for thou hast created all thynges, and for thy wylls sake they are, and were created.

God people we be sure by scripture, that there is but one God. For it saith, Herken o Israell, thy god is one. But forasmuch as the scripture both attribute godheade & godly substaunce to thye, therfore the fathers haue founde out the worde (person) for the auoydynge of many errours, And hereof for discerninge the said persons is the name of Trinitie come into the church, wherby we signifie not. iiii. vnegall persons, but thre persons coequall of one vnpartable substaunce & essence. And as touchyng the ble of this feast, our predecessours thought it good, to haue some certayne tyme appoynted in the church, wherin they myght intreate of the offices of those thre persons egall in godheade. And bycause the fourth chapter of the Apocalyps semeth to sette forth wonderfully well the maiestie of god and not obscurely to touche the mystery of the Trinitie, the church of England condescended to haue the same

red

Deu. v.

why the
feast of
Trinitie
was ins-
titute.

red in the church this day, which bresely God wyl-
lynge, we shal declare unto you. Thus it beginneth
After thys I looked, and beholde a dore open in hea-
uen, and the fyfste voyce I herde, was as of a trops
speakyng wyth me, sayenge: Come vp hither, and
I shewe the what shall be done hereafter.

This dore which saint Ihon saw open, no doubt is
the intraunce and commyng to the new & heauenly
lyfe, whiche Christe oure Sauoure hath made vs,
as the Epistle to the Hebrewes the .x. chapter witnes- Phil. iiii.
seth. For our couersacion ought now to be in heaue
And saint Ihon doth here describe the Iudicial po-
wer of Christe gyuen hym of the heauenlye father
wherwith he defendeth his church frome the po-
wer of the aduersaries. And he saith: There was a
seate set, and vpon it a sytter, wherby he betokeneth
the stabilitie of Christes raygne. For his seate or
trone, is (as Dauid sayeth) worlde without ende. psalm.
And he that satte vpon this gloruous and princely lxxxiii.
trone or seate was to loke vpon lyke a Jaspar stone
and a Sardyne stone. By this is vnderstanded no-
thyng els, but a certayne heauenly & royall be wy-
shewyng aswel the maiestie as the power moost ex-
cellent of the iudge Christe. For the cloth of estate &
royall seates of kynges be wont to be moost richly
decked and furnyshed for the settyuge out of theyr
Maiestie and authoritie. Nowe, the Jaspar stone
they saye beareth the semblaunce of water, and the
Sardyn stone of fier, wherby is vnderstanded that
the Lorde is wont to make his iudgementes in wa-
ter and in fier, as appeareth. Gen. vii. and .xix. Ezo.

On Trinitie sonday.

xlvi. and in the seconde Epistle of Peter the last cha-
piter and in many other places of scripture.

The ray
ne bow.

And a raynebowe was about the seate in sight like
to an Emerald. The raynebowe is a token that god
the father is made at one with vs by Chyst and re-
conciled to mankynde, as appeareth Gen. ix. Nowe
the Emeralde they say is of such greenenes & vertue
that it maketh all thynges about it to floreyse and
growe. Euen so by Chyst the world is renewed and
it reslooyshed, as Lactantius doth very elegauntly
and well declare in a certayne Hyinne.

emerald

Lactan-
tius.

And aboute the seate were. xxiiii. seates. And vpon
the seates. xxiiii. Elders syttyng, clothed in whyte
raiment, and had on their heades crownes of gold.
Saint Iho doth here allude to the maner of a real-
me well ordered, where kynges and princes whiche
are to gyue sentence in maters of weyghte, woll not
do it without the assistance of certaine aſcient per-
sonages that haue good experiente of thynges and
knowlege of the best lawes, lest they myght seme to
condempne any man of theyr owne priuate lust and
pleasure. wherfoze by this allusiō he declareth that
God is a moost iuste iudge, whose sentence all iuste
persons shal approue and prayse as most ryghtfull
and true. By the. xiiii. Elders ye shal vnderstande
aswell the patriarches and prophetes of the olde sy-
nagoge, as the Apostles, Euangelistes, & doctours
of the new testament, and also the godly kynges &
iuges of both peoples. For they in scripture be cal-
led Elders. Now by the syttyng of these Elders is
vnderstande the felowship of the iudicial power in
Chyst.

Exod.

xviii.

Nu. xi.

Act. xx.

Christ, accordyng to Christes owne sayenge. Mat.
 xix. Ye shal also syt vpon the. xii. seates, iudging the
 xii. trybes. Also saynt Paule witnesseth that saintes
 shal iudge of this worlde. By theyr whyte garmen-^{1. Cor. vi}
 tes or robes, wherwith they were clothed, is sygny-
 fyd purenes of mynde, innocencye, and indifferent
 iudgement without affection. By theyr crownes of
 golde vpon theyr heades I vnderstande the moost ^{exod. 19}
 pure sense of feith, wherby they shal iuge of al, accor-
 dyng to the arbitrement of God, so that what so e-
 uer they shal iuge vpon earth, shalbe ratified also
 in heauen, accordyng to that sayeng of Christ. Ma-
 thew. xviii. What so euer ye bynde on earth, shalbe
 bounde in heuen, and what soeuer ye louse on erth,
 the same shalbe loused in heauen. Furthermoze they
 signifye the felowshyp of the victories and raygne
 of Christ, accordyng to that in the Epistle to the He-
 bryes. The saynted haue baynquyshed realmes by
 fayth. It foloweth in the texte.

Cap, xi.

And out of the seate proceded lyghtenynges, and
 thonderynges, and voyces. And there were seven
 lampes of fyre burning before the seate whiche are
 the seven spirites of God. The preaching of þe A-
 postles and of men apostolical is cōpared to lyght-
 nyng and thonderyng, bycause by it is proclaimed
 the fearfulness of gods domes and iugementes the
 which hange ouer the heades of infideles and such
 as beleue not. By the. vii. lampes of fyre bycynnyng
 before the trone I vnderstande the septiforme spi-
 rite of God, that is to wit, the fulnes and perfection
 of the heauenly graces wherwith the kyngdome of

S.iii. Christ

On Trinitie sonday.

Esa. xl. **Christ is furnyshed. It foloweth.**

1. cor. xii And before the seate there was a see of glasse like vnto Crystall, and in the myddes of the seate and rounde aboute the seate were foure beastes full of eyes before and behynde. &c. My frendes the calamities of this worlde, wherewith the synch of the fleshe is repourged and the naughtie affectes of the same bitterly mortified, must nedes be passed ouer of vs, euen as it behoued the people of God to passe the red see, befoze they could entre into the lande of biheste. wherfoze those heuently & spiritual waters be here signified, wherwithal, the pourgyng of the soules and the spirituall byrth and regeneration is made. For onles a man be bozne agayne of water & spirite he cā not se God. And he calleth it a see after the Hebryes fashon, which he wont to cal al gatherynges of waters sees, as in the thynde boke of kyn- ges it is called the brasen see, wherin the prestes in their ministraciō washed, and in certaine other places. Now glasse is a bygght thyng wherby is meant that the water of baptisine purifieth and maketh bygght not so much the bodye as the hartes, yea euē in the outwarde conuersation of maners accorpyng to that of Christ. Let your light so shyne befoze men that they maye se your good workes. But why is this see of glasse lykened to Crystall? Surely because Crystall is a water which by continuance of tyme is turned into the hardenes of a stone, suche ones ought they that be baptised to be. brought vnto, that is to saye, stronge and harde in faythe. By the. iiii. beastes full of eyes befoze and behynde, some

some do vnderstande the. iiii. Euangelistes, other,
 (whose iugemente better agreeth to the scripture as
 it seemeth) do herby vnderstande those heuenly and
 ministratozionse spirites or aungels whiche be ap-
 poynted to stande at the foure quarters of heuē (by Heb. ii.
 which the kyngdom of Christ, that is, the church is
 spred) to execute the thynges that be decreed by the
 vnserchable and eternal counsaile of God to be done
 in mens thynges. These be full of eyes befoze and
 behynde, that is to say, they be replenished with the
 science and knowlege of thinges passed & thinges
 to come. And the fyrst beast was lyke a Lyon, the se-
 conde like a calfe, the thyrde had a face lyke a Man,
 and the fourth was like a flyeng Eagle. For the vn-
 derstandyng of this ye shall note, that in a Lyon is
 courage & strength, in a calfe labour and diligence,
 in the face of a man prudence & ryght dome, in an E-
 gle swiftnes & also facilitie, in doyng theyr ministe-
 ries, al which vertues they haue nede of, which wol
 administre well and prosperously any kyngdome.
 And for this cause in the psalmes the Lord is saide
 to syt and ryde vpon Cherubim, bycause he by them
 he executeth his iugementes couragiously, diligēt-
 ly, prudently, and with great swiftnes. To this in-
 terpretaciō doth the scripture agre. For the prophet
 Ezechiel in the .x. chapter doth vnderstand by .i. iiii.
 beastes the Cherubim, & he maketh also the foure
 beastes one, hauyng yet foure faces or formes for
 the foresaide vertues wherwith those ministringe
 spirites whose seruice Christ vseth in his administra-
 tion of his kyngdome, were indowed. In that they
 haue syre wynges a pece, is betokened theyr swif-
 nes

On Trinitie soday.

Esa. vi. nes of obedience to execute the thinges that they be appoynted vnto. In lyke maner doth Esai describe Seraphin. These aungels, oꝝ yf ye lyste, these foure Euāgelistes which also be angels that is to say messengers, by whome Chyriste the great conquerour of the aduerse powers is carped throughe out the hole worlde as it were in a triumphall charette, haue no rest neither day noꝝ night but crye without ceasing: Holy, holy, holy, that is to saye, holy father, holy sonne, and holy spirite comforter, one Lord & God almyghty, in whose name all we that beleue be baptised. And whan those beastes gaue gloꝝy, honoure and thankes to hym that sate on the seate which lyueth foꝝ euer & euer, the. xliiii. elders of whom mencio is made befoze, fel also downe befoze hym which sate on the thꝛone, and woꝝshipped hym that lyueth foꝝ euer.

Math.
x. viii.

Now therfoze good chrysten people, syth those holy spirites oꝝ angels, and the hole quere & churche triumphant in heauen, do without ceasynge, laude, prayse and magnifie the hygh maiestie of the Godheade, let not vs whiche be the churche oꝝ congregation militant here in erth, be behynde with our prayses, comendacions, and thankesgyuynge. The holy angels do crye befoze, let vs answere in y same note & say: Holy father, holy sonne, & holy ghost cōforter. Let vs, I say, accoꝝding to the exemple of the. xliiii. elders cast oure crownes befoze the trone, that is to saye, confesse the crownes and rewardes whiche we that be Chyristes seruantes haue, come of Chyristes mere goodnes & no part of our owne deseruing, and saye: Thou arte woꝝthy o Lord our God to receiue gloꝝie

On Trinitie sonday. Fol. lxxiii.

gloꝛye, and honoure, and power. For thou hast created all thynges and for thy wyll they be. &c.

The gospell on Trinite sondaye.

The. iij. chapter of Ihon.

Thargument.

¶ A conflict betwene the iustice of the flesh and the iustice of the spirite.

THere was a man of the Pharisees named Nicodemus, a ruler of the Iewes. The same came to Iesus by nyght and sayd vnto hym: Rabbi, we knowe that thou arte a teacher come from God, for no man could do such myracles as thou doest excepte God were wyth hym. Iesus answered and sayd vnto hym: Verely, verely, I saye vnto the, excepte a mā be borne from aboue, he can not se the kyngdome of God. Nicodemus sayeth vnto hym: how can a man be borne whan he is olde? can he enter into hys mothers wombe and be borne againe? Iesus answered: verely verely I saye vnto the, excepte a man be borne of water and of the spirite, he can not enter into the kyngdome of God. That whych is borne of the flesh, is flesh, and that which is borne of the spirite is spirite. Maruayle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where it lysteth, and thou hearest the sounde ther of, but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the spirite. Nicodemus answered and sayd vnto him: how can these thynges be? Ie-

T. i. fus

On Trinitie sondaye.

hus answered and sayd vnto hym: arte thou a mayster in Israel and knowest not these thynges? Verelye verelye I saye vnto the: we speake that we do knowe, and testifye that we haue sene: and ye receyue not our wytnes. Yf I haue tolde you earthly thynges, and ye beleue not, how shall ye beleue, yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heuen euen the sonne of man whych is in heauen. And as Moses lyfte vp the serpent in the wyldernes, euen so muste the sonne of man be lyfte vp, that who so euer beleueth in hym perysh not, but haue eternall lyfe.

In this Gospell (good people) is conteyned a soze disputation vpon the iustice of the spirite, and the iustice of the fleshe. Christ teacheth and defendeth the spiritual iustice, Nicodemus thother, but so yet that he suffreth himselte to be taught and instructed of Christ.

The description
of Nicodemus,

First therfore we shal consyder the person of Nicodemus, as the Gospell describeth hym, and howe folysly he speaketh of þe new byrth. For hereby we shall espye what we also can do of oure owne power in godly and spirituall maters. Now the Euangelyst certifieth vs that Nicodemus was a Pharisee, and a ruler of þe Iwes, meanyng herby, that for the outwarde conuersacion he was faultles in lyuynge and flopyshed in such apparaunce of honesty and holynes, that he was nombred of the Iwes euen amongst þe chiefe & first. Lo here thou hast the description of Nicodemus person which befoze the world is both

both prudent and ryghtuouse. And yet neuertheles
 this worldly wyse and holy man is not so hardy nor
 so stronge, that he dare openlye come to Christe or
 speake vnto hym, albeit he iudgeth Christ a teacher
 sente from God, and can not denye his signes and
 myracles. I praye you, why doth not reason here
 come forth, openly to confesse Christes doctrine: for
 thys thyng doth Christ in any wyse requyre where
 he sayeth. He that confesseth me before men, I shall
 also confesse him before my father and the angels of
 heauen. Surely reason can not do thys, it farre pas-
 seth her powers to subiecte herselfe to the hatred of
 the world for Christes sake. And therfore Christ re-
 quyreth of vs to hate oure owne selves, to kyll oure
 olde Adam, that we may so be transformed into new
 creatures. Vnto what knowlege hath our flesh & our
 nature of such transfourmyng, or new byrth: Su-
 rely no knowlege, ne felynge, no vnderstandyng at
 al, as this saintly Nicodemus this holy prelate tru-
 styng to his owne good workes ful wel declareth.
 Christ talketh of the spiritual and newe byrth, & Ni-
 codemus loketh vpon the carnal byrth, sayeng thus.
 How can a man be bozne agayne whan he is olde:
 Shall he crepe agayne into his mothers wombe:
 Herken how foolyschly, how vnwysely for al his out-
 warde holynes this noble prelate speaketh of god-
 ly thynges. Yea Christ is fayne to expounde vnto
 hym, how it commeth to passe that we be made new
 creatures. Howbeit he yet vnderstandeth hym not &
 therfore he asked agayne how it can be. I praye you
 what singuler poynt do ye se in this Nicodemus,
 or what other thyng do ye fynde in hym but igno-

The
 flesh is
 fearfull.

Math. x

On Trinitie sondaye.

Iere. v.
Ro. xiiiij

what
thescrip
ture cal
leth
fleshe
Ro. viiij

Newe
byrth

what it
is to se
the king

raunce, blyndnes, and infidelitie: wherfore though
his outwarde conuersacion shyneth neuer so muche
before the worlde yet it can not please God. God be
holdeth not the outwarde face and vpsoure, but the
mynde and fayth, as also Heremy saith. And what
so euer is not of fayth is synne. The inwarde rygh-
tuousnes and goodnes must go before, or els þe out-
warde can not please God. Yf thou hast not the in-
warde iustice, forthwith Christ sayeth: Onles your
ryghtuousnes be better then þe ryghtuousnes of the
scribes and pharises ye shal not come into the king-
dome of heauen. Wherfore lyke as Nicodemus is
here founde vnskyful, rude, and foolyshe in maters
concernynge the honour of god and our helth: euen
so be all we, olde Adams, and all fleshy (accordyng
to Christes sayeng, what so euer is gendred of flesh
is fleshe) onles we be lpyghtened of the Lordes spi-
rite. We call flesh here the hole nature of mā, the bo-
dy, mynde, reason, vnderstanding, wyl, beside the ho-
ly goost. Such a man and such a body of synne su-
rely can do nought but synne, seme he neuer so gay
to other men, and be he decked with neuer so many
good workes, which thynge saynt Paule declareth
copiously to the Romaynes, and in this place this
Nicodemus ful playnly sheweth by his wyse talking
Secondly, Christ teacheth vs in this Gospel the
new byrth, which thynge Nicodemus coude not at
tayne vnto, & fyrst he so speaketh of this newe byrth
or regeneration that he maketh it playnly necessary
to our soules helth. For thus he sayeth: Onles a mā
be bozne agayne, he can not se the kyngdome of god
Now to se the kyngdome of God is as muche as to
be

be iustified. wherfoze consyder here with the epen dome of
of thy mynde what Chyiste speaketh of this maner god
iustificatio, and agayne what Nicodemus thinketh
against it. Chyiste reasoneth & gathereth thus. No
wozke, no reason, no outwarde conuersacion iustifi-
eth, it is only the new byrth that muste worke this.
Agaynst this conclusion Nicodemus thus objecteth:
Yf so be my outwarde conuersacion, workes & lyfe
be cōfozmable to the lawe, thā for such workes sake
God can not but iustifie me and make me eternally
blessed. But surely this sayenge of hym is exceeding
ly both false and wicked, for asmuch as all men be
lyers, and only God true. Wherfoze let vs consider
the nature of this regendyrnge in what sorte it is.
Onles (sayth Chyist) thou beyst bozne agayne of wa-
ter and spirite thou canst not come into the kingdo-
me of heauen. Marke þ in baptisme this new byrth Baptis-
begynneth. For it is a token of sleynge the flesch, as me
Paule witnesseth Rom. vi. And this is one parte of
the newe byrth. Now in baptisme the holy gost also
is gyuen and where as we be thus kyled, he raysed
vs vp agayne, he dypueth, draweth, altereth, and so
worketh in vs, that we be led no moze with fleschly af-
fections but with goostly, and that we shuld bzeath
and thynke no lōger vpon earthly thinges but vpo
heauenly thynges, and shuld lyue hensforth only to
ryghtuousnes. And this is thother parte of this
new birth. It foloweth herof, that to be bozne again
is nought els but to dye to synne warde, and by spi-
rite and sayth to lyue to iustice warde. Where this
chaūceth there is the kyngdome of god espied, there
is the realme of heauen entred into. What gloriaci-

psa. cxv

what it
is to be
newe
borne

On Trinitie soday.

on than is lefte here to the rightuousnes of Nicodemus: Surely it is not worth a rushe, nor to be sette
 Phil.iii. an hawe by, none other wise than Paule esteemed his
 rightuousnes that he gat in his Jewyshe lyfe no better
 than donge. For not the thyng that commeth of
 our owne reason, but that which the spirite worketh
 in vs is acceptable to God. The thyng that is gen-
 dzed of the spirite is spirite, and is only of valure be-
 fore God. And therfore saynt Paul sayeth to the E-
 phesians. Do of the olde man accordynge to youre
 former maners and conuersation, and put ye on the
 new man. How can reason do oꝛ compysse these thin-
 ges, syth it can not perceyue thynges corporall and
 outward, as frome whence the wynde commeth and
 whyther it woll: To conclude, this new byrth is a
 worke of the spirite, though the Papistes do neuer
 so muche preache the iustice of theyr fleshe.

Christ
 hath
 purchas-
 ed vs
 the spi-
 rite.
 Nu.xxi.
 Thyrdly, we be here taught, who hath gottē, gy-
 uen, delyuered, and comunicated vnto vs this spi-
 rite, euen the sonne of man Christe, who onely came
 from heauen and retourned into heauen. By what
 thyng then hath he gotten and deserued vnto vs
 this spirite? Truly herby, that he was likewise exal-
 ted as the serpent in wyldernes. But what maner
 serpente is this? The people of Israell ones grud-
 ged agaynst god and blasphemed him so heynously
 that he sent vpon them fyer serpentes. And who so
 euer was bytten of any suche serpente, dyed therof.
 Here God at last moued with the pꝛaiers and reque-
 stes of Moyses, commaunded a brazen serpente to be
 erected for a signe that whosoever being stricken of
 any suche serpente shulde loke vp to that brazen ser-
 pent

On Trinitie sondaye. Fol.lxxvj.

pent, shulde be healed. This figure Christ draweth to hym selfe, and this in sentence he sayeth: I shalbe deliuered to myne aduersaries to be crucified and at last slayne, for this intente, that by my crosse and death God the moost loupnge father myght be recōciled to the worlde. whoso euer therfore beyng stryken with the poyson darte of synne, loketh vp to me that is to saye, beleueth on me, shal not than perish, but shal attayne euerlastyng lyfe. No such one is Christ vnto vs, he forgyueth vs our synnes, and bestoweth on vs his spirite, he trāsfornmeth vs to new creatures, he ordeyneth vs the sonnes and heyres of God, so that we cleaue vnto hym and beleue on him without doubtyng. Wherfore good people that God of his endles goodnes woll vouchsaue to create in vs a syncre and a ryghte sayth, let vs all praye. To whom be all glozve and honour for euer and euer.

Amen.

The Epistle on the fyrst sonday after trinitie.

The.i.epistle of Ihon the.iiij.chapter.

Thargument

How God loued vs fyrst, and how we ought by his exemple to loue our neyghbour.

Moost dearely beloued brethren, God is loue: In thys appeared the loue of God to vs ward bycause that God sent hys only begotten sonne in to the worlde, that we myght lyue thorow hym. Herein is loue, not that we loued God: but that he loued vs, and sent his sonne to make agrement for our

On the fyrst sonday.

our synnes. Dearely beloued, yf God so loued vs,
we ought also to loue one another. No man hath
sene god at any tyme. Yf we loue one another, god
dwelleth in vs, and hys loue is perfyte in vs. Hereby
knowe we that we dwell in hym, and he in vs, by
cause he hath gyuen vs of hys spirite. And we haue
sene and do testifye, that the father sent the sonne
to be the Sauour of the world. whosoever cōfesseth,
that Iesus is the sonne of God, in hym dwelleth
God, and he in God. And we haue knowen, &
beleued the loue that God hath to vs. God is loue,
and he that dwelleth in loue, dwelleth in God, and
God in hym. Herin is the loue perfite in vs, that we
shulde haue trust in the daye of iudgement: For as
he is, euen so are we in thys worlde. There is no
feare in loue but perfyte loue casteth out feare, for
feare hath paynfulnes. He that feareth, is not per-
fyte in loue, we loue hym, for he loued vs fyrst.
Yf a man saye I loue god, and yet hate hys brother
he is a lyer. For how can he that loneth not his bro-
ther whome he hath sene, loue God whom he hath
not sene? And thys commaundement haue we of
hym: that he whyche loueth God, shulde loue hys
brother also.

MY frendes this hole lection is a commendati-
on of gods loue towardes vs, by whose exem-
ple we also be commaunded to loue one anothe. He
that loueth not (saith saint Ihon which wrote this
epistle) knoweth not God though he neuer so much
boisterh hymselfe to be a chrysten mā, for god is loue.

Pea

Yea herein appeared the great loue and charitie of
 God towards vs men, that he sent his only begot-
 ten sonne into the world, to thintent, that by his me-
 rite we myght lyue through hym whiche els shulde
 haue dyed with perpetuall death. But happely ye
 wolle here saye, that we prouoked God with oure
 loue and merites firste to loue vs. So not so sayeth
 saint Iohn, that is a false opinion and a starke lye.
 For in this is the loue, not that we loued God, but
 that he loued vs first, and sent hys sonne to be a sa-
 crifice and a purginge for our synnes. But herken Aug. cō
 what S. Austine saith of this matter. What good tra Pela
 merites coulde we then haue, when we loued not cap. xx.
 God. For that we myght take loue to loue with, we
 were loued, when as yet we had it not. This (saith
 he) doth Iohn thapostle moste openly affirme. Not
 that we loued God, but \hat{p} he loued fyrste vs. Truly
 (saith saint Austine) this is mooste rightlye and
 well spoken. For we could not haue to loue him, on-
 les we had taken this of him, in that he loued vs
 fyrst. Howe can we do good, yf we loue not: or howe
 do we not good, yf we loue: For albeit gods cōmaū
 deimente semeth sometyme to be done of not louers
 but of fearers: yet ther is no loue, no good worke is
 imputed, neyther rightly is it called a good worke,
 for all \hat{p} is not of faith is synne. And faith worketh
 by loue. Hyther to speaketh Austine. Wherfore my
 dearly beloued (saith Iohn) yf God hath so loued
 vs we ought also to loue one another. Ye woll saye:
 Howe can god dwel in vs, syth we se him not: Iohn
 answereth: Albeit we se hym not with the eyes of
 fleshe, yet he dwelleth in vs, for God there wol dwel
 where

There
 be no
 merites
 before
 grace.

Questio
 Solucio

U. i.

Pa

Iacobus

On the fyrst sondaye.

Questiō where charitie is exercised. But againe ye wol aske
Exod. howe is it that John sayeth here, no man euer sawe
xxxiii. God, seyng it is red in scripture that many of þe fa-
Soluciō thers haue sene hym face to face as Jacob, Moles,
 and other. I answer, noman euer saw God as god
 and visibler. For the lawe was gyuen by angels act.
 vij. and it is playne that Jacob sawe but an angel.
 For euen in the selfe same. xxxij. chapter of Exodus
 God sayeth: Man shall not se me and lyue. So thā
 god dwelleth in vs inuisibly. It foloweth therfore,
 if we loue one another, God dwelleth in vs, and his
 loue is made perfecte in vs. Surely the knowledge
 and cōfession of Chyist maketh vs al one with God,
 so that we shalbe perpetually in hym, and he in vs.
The spi But here ye muste marke, that thys knowledge can
rite of not chaunce, but to such as be indowed with þe holy
God. goost. For he sayth: Hereby we knowe that we dwell
 in him and he in vs, bicause he hath giuen vs of his
 spirite. And we haue sene and do testify (sayeth S.
 Ihon) that þe father hath sent his sonne to be þe Sa-
 uour of the worlde. O glad and ioyfull tydynges.
 What an exceedyng charitie and loue was thys:
 Then syth God is so louyng vnto vs, yea syth, he
 is the selfe loue, yf we woll dwell in hym, we muste
 loue, not only hym, but also for him, our neighbour.
 For that we do to our neyghbour he cōteth it done
 to him selfe. Now it is a most certayne token of our
 loue towarde God, yf we boldly & with confidence
 loke for the daye of iudgement. For yf we feare, we
 declare that we be no perfyete louers. For feare is
 not in loue, but perfyete loue casteth out feare. My
 frendes hearken agayne what saynt Austine sayeth
 herein

after Trinitie Fol. lxxviii.

herein. He that feareth hell, feareth not to synne, but to byenne. But he feareth to synne, whiche hateth sin as hell. This is the chaste feare that remaineth for euer and euer. For that feare of punishment hath torment and painefulnes in it and it is not in charitie, but perforce charitie casteth it out. And surely a man so much hateth sinne, as he loveth iustice, which he can not do, the lawe fearynge hym by the letter, but the spirite healyng hym by grace. This wytteth the moost excellent doctour of the churche saint Austine to the confusion of þe vaine sophistes which blasphemously wyte and speake against the iustificatione spirite of God whych worketh by pure and lyuely sayth.

Aug. ad Anastas
sū epi.
cxlvi.

wherefore (good brethren & sisters) let vs not thinke trustynge to our owne merites and workes, that we loued God fyrste, and so deserued kindnes at his handes. For yf ye thynke so, saint Ihon reproveth you, sayenge: we loue God, because he fyrste loued vs. Now if a man sayeth, he loveth god, and hateth his brother, he is a lyer. For he that loveth not hys brother whome he seeth, how can he loue God whom he hath not sene. And this comāundement (sayth saint Iho) we haue of god, that he that loveth God, must also loue his brother. But I praye you howe do we loue our brother and se so many lyer in every corner without comforter. Yea we se Chyriste an hungred, & we gyue hym no meate. we se hym thyrsty, and we gyue hym no drynke. we se hym harbroughles and we take hym not in, naked & we cloth hym not, syck, and we visite hym not, in prison, and we come not to hym. For in as muche as we do it not to one of these

Math.
xxv.

On the fyrst sondaye.

oure pooze bzethzen, Chylte count it vndone to him
wherefoze yf we vnfeynedlye loue God, lette vs de
clare our loue with woorthy frutes, let vs loue oure
bzethzen, as we be here wylled to do. Than shall we
wyth confidence and full hope loke for the daye of
iudgement without feare, at which tyme the heuen-
ly kynge shall saye vnto vs. Come ye blessed of my
father inherite the kyngdome prepared for you
fro in the begynnynge of the worlde. Co

thys heauenly kynge the sonne

of man oure Lorde and

Saupoure be gy-

uen all glo-

rye for

ouer and ouer.

Amen.

The Gospell on the first sondaye after Trinitie.

The.xvi.chapter of Luke.

Thargument,

Of the riche man and of pooze Lazarus.

Iesus put forth a parable vnto his disciples, say-
enge: There was a certayne ryche man, whiche
was clothed in purple and fyne white, and fared
deliciously euery daye: And there was a certayne
begger named Lazarus, which laye at his gates ful
of sores, desyrynge to be refreshed wyth the cro-
mes, whiche fell from the rich mans borde, and no
man gaue vnto hym. The dogges came also, and
lycked his sores. And it fortuneth that the begger
dyed, and was caried by the angels into Abrahams
bosome. The rich man also dyed, and was buried.

An

And beyng in hel in tormētes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham, haue mercy on me, and sende Lazarus, that he may dyppe the typpe of his synger in water, and coole my tonge: for I am tormented in this flame. But Abraham sayde: Sonne remember that thou in thy life time, receiuedst thy pleasure, and contrary wise Lazarus receyued payne. But nowe is he comforted, and thou art punished. And ouer all thys, betwene vs and you there is a greate space set, so that they whych wolde go from hence to you can not: neyther maye comme from thence to vs. Then he saide: I praye the therfore father, sende hym to my fathers house (For I haue fiue brethrē) for to warne them, lest they also come into this place of tormēt Abraham sayd vnto hym: they haue Moses and the prophetes, let them heare them. And he sayde: naye father Abraham: but if one come vnto them from the deade, they wyl repent. He sayde vnto hym. Yf they heare not Moses and the prophetes, neyther wyll they beleue, though one rose frome deathe agayne.

God people: this gospel as it is right comfortable to the pooze godly persons: so it is right fearfull to the vngodly ryche persons. The selfe poore godly person is muche vexed with troubles and diseases in this lyfe, he lyeth otherwhyles begginge at rich mens gates, ful of sorres, despyrnyng to be refreshed with the croumes which fall fro the tables

On the fyrst sonday.

The vngodly person lyueth all at pleasure and flo-
 risheth. But se the ende of these two in theyr death.
 The pooze Lazarus is forthwith carped by angels
 into Abrahams bosome. The rich man is buryed in
 hell. What is this, to be bozne bp of angels and to
 be layd in Habyahās bosome. Surely it is nothing
 els, but to dye in the fayth of Abraham, whose sou-
 les must nedes be in the handes of God. What is it
 to be buried and to lye in hell in tormentes? To dye
 with an euill conscience. These thinges do chaunce
 in death, what tyme we passe out of this woꝛlde. All
 beit ye shal yet vnderstande, that it was not pouer-
 tie that saued Lazarus, noꝛ the riches that damned
 the ryche man, but it is the fayth that saueth & which
 woꝛketh pacience and hope, and againe it is y^e lacke
 of fayth and despisyng of the neyghbour that dam-
 neth. As long as the riche man lyued he was so cho-
 ked with woꝛldly pleasures, that he colde not see
 what was what, but whan he was in hel and in toꝛ-
 mentes than he lyfted vp his eyes, then he sawe A-
 braham afarre of, and Lazarus in his bosome. Su-
 rely my frendes in death fyꝛst we espye our vngod-
 lynes and damnation. Chā we se the felicitie & ioye
 of the godly persons. This is that woꝛme that dy-
 eth not, which the prophete Esaye speaketh of. Chā
 fyꝛst the vnwylle virgines se that the wylle haue oyle
 Then it commeth to our mynde, to whome we haue
 done good, and to whome we haue done euil. Then
 doth the lawe shewe it selfe, where as the gospels is
 taken away, then fyꝛste, but to late and in vayne, we
 seke sauoure. Then thou ryche mā thou canst speake
 saye and saye. Father, Abraham, haue mercy on me
 But

esa. lxxvi
 Math.
 xxvi.

Prou. i.

But hearken o thou vngodly ryche man, what father Abraham shal answere the agayne. Sonne remembre, that thou in thy lyfe tyme, receyuedst thy pleasure, and contrary wyse, thys pooze Lazarus receyued payne. Lo the sentence of the sharpe iudgement of God. For as saynt James sayeth: Judgemente Iaco. ii. wythout mercy shalbe to them, whych haue shewed no mercy. Also the wyse man sayeth in hys prouerbes. He that stoppeth hys eare at the cryeng of the pooze, shall also crye and not be herde. furthermoze the prophete sayeth: For thys shall euery godly person make hys prayer vnto the in due season, but in the greete water floudes they shall not come nyghe hym. So good people ye se by thys parable, that after this lyfe we shal come shor to make intercession eyther for our selues or for others. For the soule of thys ryche glutton here espyeng he coulde nothyng preuaile for hym selfe began to intreate for his spue byethren, and desyred that Lazarus might be sent to hys fathers house for to warne them, lest they also come into that place of toymet. But what was answered vnto hym agayne? They haue Moses and the prophetes, let them heare them, as who shulde saye, they haue gods worde amonges them, whyche teacheth them, howe to eschue euerlastyng punishmentes and howe to be saued, if they wol not regard it, there is no recouery in them. Undoubtedly thys answere teacheth vs two thynges. fyrst, that the wyl of God ought not to be learned of the dead, as Moses also forbyddeth in Deuteronomye, sayeng: Let Deut. nonman serch the trouthe of the deade, for God abhorreth it. And surely not wythout cause, for he that searchet h

On the fyrst sonday.

1. Reg.
xxviii.

sercheth the trouth of deade men, sheweth him selfe not contented with gods worde, which is a synne a gayn st the seconde commaundement. Also to serche the truth of deade men, is to put other meanes thā preachers, by whōm God woll haue his word known and spred abrode. This thinge doth the example of Saule teach vs, which after he was caste vp of the Lorde and vtterly wycked in his herte, by the helpe of a wyche rapped vp the prophete Samuel from death, that is to wyt, a certayne person resembling Samuel in voyce and bysage.

Luc. xvj

Secondly, thys answere of Abraham teacheth vs, that besyde the worde wyrtten, none other is to be loked for, or to be herde, though an angell shulde come from heauen, or a goost ryle fro death to lyfe. Wherefore good christen bryethren and systers, I exhortē in the Lordes name you that be ryche, to make your selues frēdes of your wycked Mammon, that is to say, of your worldly goodes that when ye dye, they may receyue you into euerlasting tabernacles, lest ye be serued as this riche man was. And agayne I exhortē you that be pooze to haue sure faith in the Lorde and patience in your aduersitie and pouertie. And doubt ye not, but at your departure out of this transitozy worlde, accoꝝdyng to the example of thys pooze Lazarus, ye shalbe caried by angels into the bosome of Abraham, that is to say, into euerlasting lyfe, in whiche after the example of the father Abraham, who is the father of all beleuyng chyldren, the godly be receyued as into the bosome of oꝝr heauenly father. To whom with the sonne and holy goost be all honoure and gloꝝy. Amen.

Abrahams
bosome

The

The Epistle on the.ij.sondaye after Trinitie.

The.i. epistle of Ihon the.iiij.chapter.

Thargument.

Of the singular loue of God towarde vs,
and how we ought agayne to loue one another.

MArwayne not my brethren though the worlde
hate you. we konw, that we are translated fro
death vnto lyfe, bycause we loue the brethren. He
that loueth not hys brother, abyderth in death.
who so euer hateth his brother, is a mansleer. And
ye knowe, that no mansleer hath eternall lyfe aby-
dyng in hym. Hereby perceyue we loue: bycause
he gaue hys lyfe for vs: and we ought to gyue our
lyues for the brethren. But who so hath the thys
worldes good and seeth hys brother haue nede,
and shutteth vp hys compassyon from hym: howe
dwelleth the loue of God in hym? My babes let vs
not loue in word, neyther in tonge: but in dede and
in veritie.

For asmoche as (deare brethren and sisters) euen
from the begynnyng of the worlde it hath bene
sene, as the exemple of Abel witnesseth, that the god-
ly haue suffred persecucio, trouble, and vexacion of
the vngodly and wicked persons: therfore the holy
Apostle of God saint Ihon doth here exhorte vs to
paciencie in persecucion and in aduersitie, and that
we shulde not be false harted and dyscouraged by-
cause we se we be euill and vnworthely handeled &
intreated of the wicked worlde. And it is not with-
out cause that saynt Ihon moueth vs to paciencie,

On the.ii. sondaye.

for of truth it is a ryght hard thyng a man to stāde fast in trouble and not to despayre, or at lesse waye not to doubte of the trowth of gods word for al that he seeth so many euell and vnhappy chaunces vnto hym on euery syde. And besydes that he exhorteth vs in this place vnto pacience, he also therewithall comforyteth al that be vexed & troubled for trouthes sake with the greate benefyte and pzoofyte whiche they haue taken through gods worde, that is to wit that they be translated frō death to lyfe, and be now made the beloued sonnes of god, to whiche commodities and pzoofites al the persecutions in the world be not able to be compared.

Maruayle not (sayeth S. Ihon) though the worlde hate you. we knowe that we are translated frome deth vnto lyfe, pycause we loue oure brethren.

¶ What an vnspcakable solace and comforyt is this (my frendes) vnto vs to know that we now lyne vnto god warde, albeit befoze the worlde we be dayly mortified and euen kylled none otherwise thā shepe that go to the slaughter. And agayne on the contrary part what a fearful & horrible thing is it that the wicked persons which pursue the godly be dead to god warde. We be than translated frō death to life

wherfoze. Bycause sayeth Ihon we loue oure brethren. Surcly my frendes, the louyng of oure brethren is an open declaration & token to the worlde, that we be the chyldzen of God. For he that sayeth he hath faythe and loue towarde God, and yet loueth not his neyghbour maketh a starke lye. For a good tree, must nedes brynge forth good frute. He then that loueth not his brother abydeyth in death,
that

that is to saye, he is not yet risen from death to lyfe with Christ vnto a new lyfe. Yea saynt Ihon goeth forther and sayeth.

who so euer hateth hys brother is a manslayer.

Surely my frendes the law is spirituall, and requyeth alio the inwarde affectiones as Ihon dothe here testifie. For not only he that killeth by layeng on of handes and violence vpon his brother is in daunger to the law of murther, but also he that pursueth his neyghbour with hatred. So though that he be not a murtherer and māsleer in outward dede yet in herte he is. But no mansleer hath eternal lyfe abydyngc in hym. For loke with what measure we meate to other, with the same shall it be measured agayne to vs.

The law
is spirit
tual.

Mat. vii

Now in the doctrine and teachyng of charitie ye shall vnderstand, that it is the maner of thapostles euer to bypunge vs to the cexemple of Christe, wherby to frame our lyfe, lest we shuld inuent and deuise of our owne heades newe formes & fashions of louing our bryethen. Ihon therfore doth here preuente vs and setteth forth Christ for an excemple to be folowed of vs, which loued vs his bryethen not after a lyght and base sorte, but euen with the peryll of his owne lyfe. He wol haue vs then in lyke wyse to loue our bryethen not lyghtly, but so vehemently & when nede requyeth, we shulde not stycke to venture our goodes yea & our lyfe also for theyr sauetic & welth. By this we knowe charitie, that is to saye, the loue of Christ towarde vs and what our loue and charitie ought to be, in asmuch as he gaue his soule or lyfe for vs. What excedyng and vehemente loue

The lor
ue of
god to
ward vs

On the.ii. sondaye.

was this of Christ: And shal we then shewe our sel-
ues churlysh and unkynde agayne to hym, and not
to expresse our loue towarde him vpon our brethre
accoꝝdyng to his commaundement: For that which
is done to them he counteth it done to hymselfe.

who so euer then hath thys worldes good and se-
eth hys brother haue nede, and shutteth vp his co-
passion from hym, howe dwelleth the loue of god
in hym: As who shulde say, yf we be not beneficiall
and good to our nedy and pooze neyghbour, it is a
sure token that we loue not God, and consequently
that he neyther loueth vs. And in contrary wyse, yf
we be beneficiall and good to our neyghboure for
gods sake, it is a ryght sure sygne and declaracion
of our faith towarde God and that god loueth vs.
Wherfore (deare brethzen) let vs be merciful accoꝝ-
dyng to the temple of the heauenly father as Christ
monysheth vs Luc. vi. And let vs not (as Ihon say-
eth here) loue in worde, neyther yet in tonge, but in

i. Tim. i.

dede and in trouthe, and as saynte Paule sayeth, of a
pure herte and of a good conscience, and of faith vn-
fayned. Which thyng he calleth the ende of the com-
maundement. These be the worthy frutes of faith.

psa. j.

These frutes yf we bynge forth we declare our sel-
ues to be good trees plated by the ryuer syde which
byngeth forth frute in due season, we declare oure
selues to be of the nombꝛe of them whiche S. Ihon
here speaketh of, that be translated from death to
lyfe euerlastyng. wher we shall lyue eter-
nally with the father, sonne, and holy
goost. To whom be all glory.

A M E N.

The

The goſpell on the.ij. ſonday after Trinitie.

The xiiij. chapter of Luke.

Thargument.

Chrifte in this parable declarcth that he is not apte to the kyngdome of heauen which wyl ones lay his hand to the plough and loke backe to his affections.

Iesus put forth a ſimilitude to hys diſciples, ſayenge: A certayne man ordeyned a greate ſupper, and bad many, and ſent his ſeruaunt at ſupper tyme to ſaye to them that were bydden, come: for all thynges are nowe ready. And they al at once behan to make excuſe. The fyrſt ſayde vnto hym: I haue bought a farme, and I muſt nedes go & ſe it, I pray the haue me excuſed. And another ſayde: I haue bought fyue yooke of oxen, and I go to proue the I praye the haue me excuſed. And another ſayde: I haue maryed a wyf, and therfore I can not come. And the ſeruaunt retourned and brought hys mayſter word agayne therof. Then was the good man of the houſe diſpleaſed, and ſayde to his ſeruaunt: Go out quykely into the ſtretes and quarters of the cytie and brynge in hyther the poore, and theſe ble, and the halte, and the blynde. And the ſeruaunt ſayde: Lorde it is done as thou haſt commaunded, and yet there is rowme. And the Lorde ſayd to the ſeruaunt: Go out vnto the hye wayes and hedges, and compel them to come in, that my houſe maye be fylled. For I ſaye vnto you, that none of thoſe

On the .ii. sonday.

men whiche wer e bydden, shall tast of my supper.

Our sauour Christe (good christen people) consydering the vanitie of mennes myndes in the world: whiche for the moost parte are wonte rather to talke of God, of his worde, and of the blessed state of the lyfe to come: then earnestly to appoynt theyr myndes to remoue out of theyr lyues suche impedimientes as myght hyndre them from God and his word & shutte them out in cōclusion from the kingdome of heauen, declareth in this gospel as in a proper parable the greate folie of suche as so contente themselfe with wordes only and vayne prayles, and consyder no further to tempze theyr lyues in suche wyle that another daye they may enioye in dede the euerlastyng lyfe in the kyngdom of heauen wherin they cōfesse so moche blysse and felicitie to be: as one there was whiche was sytting at y table with Christ hearynge hym talke of the resurrection of the iuste, sayd vnto hym: Blyssed is he whiche eateth bread in the kyngdome of God. Christe takynge occasyon of his wordes taught bothe hym and al other in hym, that many there were whiche could cōfesse with their mouth such to be happy & shulde be receyued there, but yet in the course of theyr lyues seemed not muche despyous to be partakers of that blysse, howe great so euer it be & howe frely so euer it be offred, or howe kyndly so euer they be called therto, whose vnkynndnes, and forgetfulnes of theyr owne welth and commoditie he resembled and lykened to such gesses as were gently and lounyngly called to a ryche feast well and aboundauntly prepared in all thynges, and yet refused to come: hauyng very vayne excuses for the selues

selues, whose vnkynde behauioure was reported to the feastmaker & moued hym to displeasure & to renounce them for they vnworthynes & to take other to syt at his feast. whiche although they were but of pooze estimation, yet bycause they were ready wth great thanks to receyue the liberalitie of the feast maker so gentely offered without they deseruyng, they were admytted to sytte at his owne table with hym selfe & had the frutiō of those deylcates, which the other that were fyrste called refused & despyled. Here is mater (my frendes) for vs that be Gentyles to consyder with great thanks to almyghty God, that where as the peole of the Iues were fyrst called by the seruauntes and messangers of his word, to the greate supper of the ioye of heauen, and they refused to come: that then it pleased the father of all mercye to sende his seruauntes to cal vs to his said feast, whych of al people were moost vnworthy, and furdest from hym, in somuch as we were wyde of all truth and lyght, syttinge in most blynde darkenes of errour and ydolatre, wanderynge in the bye pathes and croked waies of our owne lustes and ymaginations, so pooze and boyde of all grace that in here of the true God we honoured inoytal men and beere beastes as our God. Thus prouoked we hym fyrst, these were our merytes and deseruynges vnto hym: And yet pleased it hym to sende bys seruauntes to preach vs hys gospell and by the violence of so great gentylnes offered vs and earnest callynge on vs by his Apostles, we were brough into his holy house & church of hys electe: and there plenteously were set befoze vs to receyue frely & innumerable graces

On the Allsonday.

graces & benefites conteyned and promysed in the
worde of the gospel: so that now Christ with al his
ryghteousnes, with all his iustice and holynes is
frely gūen vs to our wealth and commoditie if we
well apply our selues by fayth and charitie to our
callyng. Yf we se the wante of ryghteousnes in our
selfe & be anhongred therfore, let vs sue vnto Christ
and he shall replenishe vs therewith. Yf we be stūge
with synne, and wolde be delyuered from the daun-
ger therof: in Christe shall we fynde clere remysion
and shalbe quyte discharged. If we wante strength
to fyght agaynst our inuisible enemyes, the world,
the fleshe, and the deuyll, in Christes power and as-
sistence shall we no fayle haue the victoꝝy and ouer-
come them all. If we desyre to be delyuered of this
transitoꝝy world and to be present with God to syt
at his table, let vs a while tary in hope vntyll the
Lorde call vs and we shall not doubt but be carped
thither with his holy angels, with hym to dwel for
euer. He hath not prepared this supper of euertla-
stynge lyfe of his free mercy onely but hath also as
frely prepared all necessary healpes and meanes for
vs to vse to the better attaynyng of this supper.
Onely let vs be ware by the exemples of the Iues,
that we be not vnkynde to so mercyfull a callynge
lest we be refused as they were. We be no moꝝe in
gods fauour than they were. They were gods elect
people, we were not so. They were his chyldꝝen of the
house, we were fornyers and straungers and none
of the household. They were the natural brāūches,
we are but grafted in theyꝝ stockes and receyued in
theyꝝ rowines. We ought to feare the moꝝe, that we
shall

Shall not be spared, yf we shewe unkyndnes as they dyd. Ye haue herd what were the lettes, whereby the Jewes were drawen abacke from theyr saluacion: One had bought a farme and was so holly bent to improue and enlarge that to beare rule and reygne in the worlde, that he hadde no leasure nor space to geue eare to the feestmakers calling, and to come to hys supper. Another was so busely set aboute his oxen and other possession, couetously gatherynge lurre and gaynes, to enrych hymselfe, that he chose rather to lose the commoditie of that delicate supper then to lose hys gaynes. Another excused hymselfe that he had maryed a wyfe, and therfore he answered that he coude not come. He despyred not to be excused, as the other two dyd, but sayde flatly that he coude not come, so harde it is for hym to come to Christ, which hath his hert set vpon þe flatterynge vanities and pleasures of the worlde. Let vs take hede my frendes that we be not so ouercome of these euell affections befoze reherled, that we shuld folowe the and refuse to come to the supper of euerlastynge lyfe whereunto we be called. Let vs call to mynde what Lu. xiiii our sauour Christe sayeth, excepte we renounce all that we possesse, we can not be his disciples. It is not euell to haue rule and dominion in the worlde: but so to set our hertes vpon our dignities and preeminence, that we shal for the sauegard of them forsake the truth, and peruerter iustice: that is abhominable befoze God. So to ensue honour and worshyp, that we shall labour by falthode and sedicion, by secrete conspiracy to gette it, that is abhominable befoze God, and wyl be surely reuenged: for God euer ha- i. pet. v.

O n the.ii. sondaye.

Psalme.
xxxvj.

Math.
xxv.

mat. xix

i. tim. vi

teth the proude in harte, he setteth hymfelfe a parte
agaynst them, euer to depose such. Though (sayeth
David) the vngodly Myne hymfelfe neuer so hye.
yet I sawe hym when he was exalted aboue the Ce-
dre trees, broughte downe agayne to the grounde :
I sought hys towne and place, but he was wasted
and vanyshed awaye lyke the smoke: Kepe therfoze
(byddeth David) innocency and beholde equitie: for
the godly man hath euer permanent issue. It is not
euell to haue ryches and possessiōs: to vse the course
of lawfull occuppence, but so to ensue oure gaynes
that we shall not spare by ryght or wronge to gette
them, y is wickednes befoze God. So to possesse ry-
ches that vnmereyfully we shall kepe them and not
reliefe the pooze with our superfluities, as Chyist cō-
maundeth vs to be stewardes of hys goodes cōmyt-
ted in our trust, that is the thyng which prouoketh
hym to displeasure and to pronounce it very harde
for a rych man to entre in the kingdome of heauen:
moze easy for a camell to go thorowe a nedels eye.
Of all myschiefe couetysē is the roote and fōūtayne
sayth S. Paule, & he saith that they which desyre to
be rych fall into temptacion and snare of the deuell
and to dyuerse lustes hurtfull and foolyshe, whyche
drowne men in death and destruction. It is that af-
fection sayth saynt Paule whych maketh the sure
therof to erre frō they: sayth: They can neuer haue
leasure to wait vpon Chyist and his word which so
lowe thys affection: say, and cal Chyist what ye wyl,
they haue no lust nor desyre to come vnto hym. And
the reason of this thyng Paule openeth in an other
place where he sayeth, that the Coipell is not recey-
ued

ued of these worldly men, because the God of thys
worlde hath blynded theyr vnderstandyng, lest the
lyght of the gospel shuld shyne & appeare vnto the
As these. ii. euell affectiōs I meane the desyre of do-
minion and authorite, and the insatiabable desyre of
ryches be greate impedimentes & lettes that hynder
many a man from saluacion: so is the affection
to pleasures of this worlde as greate a let, in whom
it reygnerh, to cause them set lytle by the calling of
God to thys greate feaste of the glozy to come.

This affection is so subtile, that wher the other two
can not alter and occupy the mynde of many men,
yet of this they be ouercome. A beastly affection to
be led with the pleasures of thys worlde, and ther-
fore Christe compareth the to swyne walowynge in
the myer of beastly and carnal lyfe, and wolue haue
no pearles cast befoze them, for they cā none other-
wyse do but treade them vnder fote and despise the.
Let vs therfore good people take good aduise-
ment let vs consyder by what gentlenes and mercy we be
called. Let vs consyder whereto we be called not to
payne and mysery, but to feastyng and banquettyng
in the kyngdome of heauen. we prouoked not God
to call vs by our merytes which were nothyng but
blindnes and ydolatry, but he of his mercy preuen-
ted vs, only to haue þe prayse of our saluacyon if we
wyl come at his calling. Let vs cōsider how great a
zele God beareth to our helth, which semeth to be an
gry, whan we refuse to come at his calling, and not
only calleth vs and leaueth vs there, but hath pro-
uided all thynges to helpe vs to come thither wher
vnto we be called, his worde we haue, his sacramē-
P. ii. tes

On the .ii. sondaye.

tes, and hys holy spirite workyng in oure hertes we
haue, to be present wyth vs, to strength vs to come.
If we come, we be saued, and shalbe blessed for euer
yf we come not but make oure excuses, we deceyue
our selues, and for the loue of bayne and transpoy
delytes and pleasures we lose the lyfe cuerlastyng.
And what shall it auayle to wyne all the worlde &
lose our soules? If we refuse to come to this feast, let
vs not loke to be bydden to any other: for it is y^e last
feast & none other is to be loked for after. No better
messenger could he sende to vs to moue vs to come
to this feast then his owne welbeloued sonne. God
graunt vs all grace so to heare the callunge of al-
myghty God to thys hys mercyfull feast, that we
may be redy to come vnto hym in thys lyfe by grace
and in the lyfe to come to be at the feast wyth hym
in hys heauenly kyngedome in glozy. To
whom wyth the sonne, and the holy
goost be euermore honoure and
praysse worlde wythout
ende. Amen.

The Epistle on the .iiij. sondaye after Trinite.

The .i. epistle of Peter the .v. chapter.

An exhortacion to humilitie.

Thargument.

B Rethren, humble your selues therfore vnder
the myghty hande of God, that he may exalte
you whan the tyme is come. Cast al your care vpō
hym: for he careth for you. Be sober and watche,
for your aduersary the deuell as a roarynge Lyon
walketh about, sekyng whome he maye deuoure:
whom

whom withstande stedfast in sayth, knowyng, that the same afflictions are appoynted vnto your brethren, that are in the worlde. But the God of all grace whiche hathe called vs vnto his euerlastyng glory by Christ Iesus, shal his owne selfe (after that ye haue suffred a lytle affliction) make you perfyte sette, strength, and stablyshe you. To him be glory and power for euer and euer. Amen.

Thys epistle (good people) is a ryght comfortable lesson, exhortyng vs to lowlynes and modestye by the hope of euerlastyng rewardes whiche remaine vnto vs. fyrste therfore saynt Peter bydeth vs here to be humbled vnder the myghty hand of god. But what calleth y^e scripture to be hūbled? Surely to be humbled signifieth in holy scripture to be thzowen downe, to be depzessed, and vtterly to be bzought to nought, so that dispayryng of al māns helpe, we perceyue bothe that we be nothyng & that we can do nothyng, vpon which humilitie also a certayne outwarde sobernes and mekenes foloweth to wardes the worlde. They that in thys wyse beyng humbled, do cast the hole trust and assiaūce of theyr harte vpon God shal at length no doubt be promoted and auaunced vp on hygh: Let vs then myn stendes be humbled, let vs submytte oure selues vnder the myghty hand of God, that is to say, let vs know that whyle we submytte our selues one to another, we exhibite and do thys office of obediēce not to mē, but to God hym selfe. And assuredly thys ought to be a ryght synguler comfzorte vnto vs, yf we knowe that we by oure obediēce do please not mē only, but

what is
to behū
bled.

On the. iiii. sonday.

also God hym self. But ye wol obiecte agaynst me. Who wolde not wysh to be obedient vnto God? Ye saye well, but we woꝛshyp God with thoffice and leuice of obedience, whā we honour our neyghboure with obedience, whom God commaūdeth to be honoured. Let vs then my frendes be meke and hūble aswell in weale as in wo, and let vs euer moꝛe haue in remembꝛaunce the myghty hande of God, where with we knowe that we shal ones be delyuered, yea and also be exalted. But when? surely in due tyme. not whan it semeth good to vs, but whan God shal se it moꝛte conuenient foꝛ vs. And let vs cast all our care vpon hym, let vs (I saye) commende and committe our cause to God whych shall fyght and care foꝛ vs.

Seconde, foꝛ as much as the deucl hateth nothyng woꝛse then chꝛistian obedience and subiection in the congregacion: Saynt Peter also in this epistle monyfyeth vs, that we shuld be sobꝛe and watche, lest the deucl disturbe our concoꝛde, and whyle we be a slepe come and sowe tares, according to the parable of Chꝛist in the. iiii. chapter of Mathew. Let vs the be so sobꝛe aswel in our doctrine, as in our outward conuersacion & maners of lyfe. Let vs be vigilant and prudent in all our doynges and procedynges. And why? foꝛ our aduersari (I say not the woꝛldes aduersary but the aduersary of them whych folowe godlines, which is the deucl) busly without ceasing walketh about lyke a roaryng Lyon on euery syde, to what ende? to deuour and vterly to distroye vs. Surely (good people) our mortal enemy the deuell is euer lyeng in wayte, not agaynst the woꝛlde, but agaynst

Tanq̃
leorus
gens.

agaynste suche as renounce the worlde and folowe
 Christ I meane suche as be right christian men and
 women, to thintent he myght chafe and dyspue them
 away from the confession of the Gospell vnto foule
 and vncleane lustes, whom onles we resyste wyth
 fayth, sobrynes, watchyng, and waresnes, he woll su-
 rely haue the vpper hande of vs, and cast vs downe
 hedlonge. Howe then shal we chafe away the deuel:
 with outwarde and carnall thynges? No trully, but
 with stedfast faythe, which comineth from the harte
 cleauyng faste to Christ the Lorde and conquerour
 of Satan our enemye, knowyng this, that the same
 afflictions be appoynted to the hole christen brother
 hod throughe out the worlde. wherfore we ought
 not to thynke that we only be tempted and troubled
 but we suffre it in commune wyth so many as are
 earnest beleuers of Christes holy worde.

Fynally we be here comforted agaynst þe crosse and
 temptacyons and be put in mynde by saynte Peter,
 that the God of all grace whiche hath called vs to
 hys eternal glory by Christ our Lorde, woll at last
 delyuer vs, and not suffre vs to be tempted aboue
 our powers, and where he suffreth vs to be tempted
 yet he wyll make perfyte our temptacions and wyll
 confyrme, strengthen, and stablysh vs in them, lest
 we perishe or take a fall and so be vterly bayn-
 quyshe of our enemy and be confounded.

To this Christ our sauour and Lord
 eternall, be gyuen eternal glory,
 prayle, and dominion worlde
 wythout ende.

Amen.

The

On the. iiii. sonday.
The Gospell on the. iij. sondaye after Trinitie.
The. xv. Chapter of Luke.
Thargument.

¶ The parable of the hundred shepe and of the grote.

THe publicans and synners resorted vnto Iesus to heare hym. And the pharisees and scribes murmured, sayenge: He receyueth synners, and eateth wyth them. But he put forthe thys parable vnto them, sayenge: what man of you hauynge an hundred snepe (yf he lose one of them) leueth not nynty and nyne in the wyldernes, and go after that whych is lost, vntyll he fynde it? And whan he hath founde it, he layeth it on his shoulders wyth ioye. And assone as he commeth home, he calleth together his louers and neyghbours, sayeng vnto the: Reioyse wyth me for I haue found my shepe, which was loste. I saye vnto you, that lykewyse ioye shall be in heauen ouer one synner that repenteth, more than ouer nynty and nyne iuste persons, whyche nede no repentaunce. Eyther what woman hauyng ten grotes, yf she lose one, doth not she lyght a candle, and swepe the house, and seke diligently tyll she fynde it? And whan she hath founde it, she calleth her louers and her neyghbours together, sayenge: Reioyce wyth me, for I haue found the grote whyche I had lost. Likewyse I saye vnto you, there shall be ioye in the presence of the angels of god, ouer one synner that repenteth.

In

In thys Gospell (deare bꝛethꝛen) is set befoze our eyen the notable cꝛemple of the loupng kyndnes & mercy of Chꝛist towardes vs wꝛetched synners and lost shepe, vnto whom onely this gospel is pꝛopounded foꝛ a synguler comfozte. foꝛ þe pharisees and scribes whiche be blynded with theyꝝ owne pꝛoper iustice, be not onely no partakers of thys moſte comfoꝛtable Gospell, but moze ouer they vtterly vnderſtande it not. yea when they ſe that Chꝛiſt beſtoꝛeth hys goſpell vpon ſynners, they grudge thereat, and enuy that they ſhuld haue ſuche fauour and grace at hys handes.

The publycanes then, that is to ſaye, customers, ^{Publica} tribute gatheres, oꝛ baylyſes, whiche amonges the ^{nes} Jues and namely amōges the religiouse phariſees were counted vnholy perſons, and the other notoꝛious and open ſynners reſoꝛted to Chꝛiſte, to heare him. They had harde much of hym, and what wonders and myꝛacles he had ſhewed amonges the people, and namely they had herde of his comfoꝛtable doctrine. wheretoꝛe they come now knowing them ſelues ſynners, and therfoꝛe not quiet in theyꝝ cōſcience to ſeke reſt to theyꝝ ſoules, and to heare Chꝛiſt whome foꝛthwith he louingly receyueth, and like a tender and a good phiſicion goeth about to lay his medecine and ſalue to theyꝝ diſeaſes. All his paciēt hearers and humble ſuters he healeth, not only in body, but alſo in ſoule. But the moſt holy and religious phariſees and famous doctours of the law and ſcribes are nothing cōtent herewith, they murmour, they grudge, they ſnouffe at hym, and what ſay they? Lo this ſelowe, whiche is repoꝛted to be

Z. i. the

On the.iiij. Sondaye.

the sonne of God and which maketh hym self so per-
fyte and holy a person receyueth synfull persons in
to his company, and eateth and drynketh with the.
But he put forth this parable vnto them. &c. Good
people ye shal vnderstand, that our mayster Christ
bycause he wold not geue a iust cause of offence to
the pharisees & scribes, studyeth to heale them with
two feate parables, by whych he teacheth, that not
without cause, he receiueth sinners and eateth with
them. Yea he declareth, that his office requyrez to
preache glad tydynge to the poore, not to breake a
brouled rede, nor to quenche the smokyng flaxe, as
Esa. xl. Esay had prophcyed of hym. Moreover that hys
offyce and feate was to feede his flocke lyke a shepe
herd, to gather together the lambes with his arme
to releue them in his bosome, also such as be lost to
Ezechi. xxxiiii. seke vp, such as go astraye to byng agayne, suche
as be wounded to bynde vp, suche as be weake to
make strong, and so forth. Al these offices of Christ
be euery where recorde in scripture, and he doth ex-
presse them here in the parables insuing, to thintet
he wold shewe that he doth not amysse in that he re-
ceyueth synners and taketh meate with them. In
dede Christ might haue made answere to the phari-
sees and scribes without parables euen with open
textes out of the prophetes concernyng his offices
But this he doth not, that hearyng they shuld not
heare and seying they shulde not se, but at last shuld
perpse by the iust iudgement of God. And in these
parables lyeth hyd the right dreadfull iudgement of
God agaynst these proude religious and holy pha-
risees that wol euermore iustify them selues which
shalbe

Shall be relected and shaken of with theyr iusticies,
 where as the penitent and lowly synners shall be re-
 ceved. What man of you (sayeth Christe) which yf
 he hath an hundreth shepe & fortune to lose one of
 them, wyl not forthwith leaue the fourescore & ny-
 tene in wyldernesse, and go after that whiche is lost
 vntyll he fynde it: And when he hath founde it, for
 ioye he layeth it on his shulders, and he cometh not
 so sone home, but he calleth together his frendes &
 his neyghbours and desyeth them to reioyse with
 hym for the fyndinge agayne of his lost shepe. So
 sayeth Christ, ioye shall be in heauen ouer one sinner
 that repenteth moze than ouer foure score and. xix.
 persons which nede no repentaunce. By freendes
 what meneth this parable: who is this shepherd or
 shepemaister: Surely it is our maister Christ, he se-
 deth his shepe, he teacheth al men in the wysse & parable
 deserte world, of these shepe, one strayeth abrode &
 is lost, the other in theyr owne conceytes and iudge-
 ment erre not but be styll in the right way and ther-
 fore they nede not to be sought and to be redeemed.
 And truly (good people) the nomber is very smal of
 them þe shall be saued, for the rest of þe people thinke
 them selues iust and ryghtuous persons by the me-
 rites of theyr owne workes. The shepe that goeth a
 straye signifieth them which knowe the selues syn-
 ners, these doth Christ seke by ye he came for these
 persons sakes that he might redeme them. Here then
 ye se the fynal cause and vse of Christ the sonne of
 man came to seke and saue that was lost, he cam in
 to this worlde to saue synners. So then there be. ii
 sortes of iust or ryghtuous persons in the worlde,

Z.ii. He

The de-
claracio
of the
parable

Esa, xlii

On the.iiij.sondaye.

Iustice
pharisa
icall.
Math.v

He that knowledgeth his synnes & vnworthynes,
and belueth on hym that iustifieth the wicked, is
iust by faith, and he is the true iust and good persō.
The other is he that woll be iustified & made good
by the workes of the lawe, this iustice is called the
pharisaicall iustice. Of this iustice Chyist speaketh
thus. Onles your rightuousnes passe the rightu-
ousnes of the scribes and pharisees, ye shall not en-
tre into the kingdome of God. And in the. xvi. chap-
ter of Luke he sayth. Ye be they which iustify your
selues befoze men, but God knoweth your hartes.
The seconde parable of the woman which had lost
a grote, and after muche sekynge founde it agayne
meaneth the same thyng, that thother parable doth
✠ In dede the woman is a weake vessell. So chyste
applyeth him selfe to the weake and vnperfyte per-
sons. The woman lyghteth a candell, sweepeth her
house, seketh diligently her coyne that she hath lost
✠ she neuer ceaseth tyl she haue fōnde it agayn. Euen
so carefull and desyrous is our sauour Chyiste to
call synners to repentaunce. Now if ye wol knowe
the cause of oure saluacyon, ye shall vnderstande,
that it is not our owne worke noz our owne merite
and deseruyng, but bycause Chyist oure shepheard
seketh vs, yea we shuld vtterly peryshe strayeng in
the wildernes, yf Chyist our herdinā sought vs not
vp. But howe doth he seke vs? Truly by his word,
which being preached vnto vs reproueth vs of our
wandryng and strayeng abroade, whiche knowen,
we be brought agayne by Chyist our pastoure and
shepherde to the flocke, that is to wyte, we be made
the true membyres of the true church. And after we
be ones

be ones reduced and brought home agayne to the flocke, we be not set in a felde alone by our selues, where we alone shall fede, but togyther with that rest of the flocke and vnder our shepeherde we seke all one and the same fode and do the same that the rest of þe shepe do. Finally forasmuch as Christ sayeth that the angels in heauen do ioye vpon such as repent, we be here taught þe repentance is a worke very acceptable and pleasynge to God.

Wherfore my frendes let vs not be likened to these religious proude and presumptuous Pharisees & scribes which murmured and grudged at the tender hart and kyndnes of our Saviour Christ, & which iustified them selues, despylynge al other in comparison of them, bycause of their owne tradicions and obseruaunces & therfore thought they had no nede of Christ. But let vs humbly and thankfully at the preachynge of Christes holy worde (whiche it hath pleased hym now in these last dayes to disclose and open agayne vnto vs) repent our selves of our wandrynge out of the ryght way. And thā doubtles the angels in heauen shall haue moze ioye ouer vs, thā ouer all those which were counted moost holy & perfyte persons in the syght of the worlde. whiche an-

gels also at our departure out of this vale of myserie shall cary bp our soules into heuen,

where we shall haue the moost ful fructi-
on of all ioye with Christ our

Lord. To whome with the
father and holy goost
be all gloype.

Amen.

Z.iii.

The

On the.iiij. sondaye.

The Epistle on the.iiii. sonday after Trinitie.

The.viii. chapter to the Romaynes.

Thargument.

In this epytyle we be comforted to beare aduerſitie well in worth, ſeynge it is the waye to euerlaſtynge gloꝛye.

Brethren, I ſuppoſe that the afflictions of thys lyfe, are not worthy of the glory, whych ſhall be ſhewed vpon vs. For the feruent deſyre of the creature abydeth, lokyng whan the ſonnes of god ſhall appeare, bycauſe the creature is ſubdued to vanitie, agaynſte the wyll therof, but for hys wyll whych hath ſubdued the ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corrupcion into the glorious libertie of the ſonnes of God. For we know, that euery creature groneth wyth vs alſo, and trauayleth in payne, euen vnto thys tyme. Not only it, but we alſo which haue the fyrſt frutes of the ſpirit, mourne in our ſelues alſo and wayte for the adoption of the chyldre of god euen the delyueraunce of oure bodye.

The ſermon vpon this Epiſtle,

The holy apoſtle ſaynt Paule welbeloued brethren and ſyſters conſidering the ſtate of true chriſten men whiche lyue godly in this world to be full of aduerſities & troubles whych be offered vnto them both by þe worlde, the fleſhe, and the deuell, and knowinge the weake power of frayle men to be farre vnable to ſtande ſtedfaſtly i them, onles they be armed & fenced with the armour of gods worde, exhorteth vs therfoze i thys epiſtle by dyuerſe reaſons

songs to pacience and sufferance: and comforteth vs
 with the great ioye and glozy that shalbe declared
 vnto vs in the woꝛlde to come. He affirmeth vnto
 vs that what so euer we can suffre in this woꝛld is
 but shoyt and transytoꝛy: but the ioye that we shal
 receyue is durable and euerlastyng. Howe great so
 euer the payne be of our aduersitie that we suffre
 here, I thinke it nothing (sayth saynt Paule) to the
 glozy that shal appeare vnto vs, which is so great
 and infinite that it can not be comprehended of any
 mans vnderstandyng. It farre passeth the eye of
 man, to se thowow it, oꝛ the eare to heare ꝑ greatnes
 therof oꝛ the hart of man to vnderstande the glozy
 that God hath prepared foꝛ them ꝑ loue him, which
 are content after the exemple of his welbeloued son
 Chyist to suffre and to beare theyꝝ crosse with good
 hart and wyl. Let vs therfoꝛe behold not so muche
 the grefe and despyte of persecution and displeasu-
 res of this woꝛlde, as the byghenes and excellency
 of the glozy that we shalbe in, whiche although we
 se it not with our cozpozall eye, yet with the eye of
 our sayth in the myꝛour of goddes woꝛde we se it
 much moze clerly, and shal moze surely enioy it thā
 we se & enioye those thynges, whiche be vnder our
 cozpozall syght. If the greatnes of aduersitie fea-
 reath vs, let vs cal to mynde that whā we suffre in
 nocently, we suffre with Chyist and Chyist with vs.
 If we be of the body by true sayth, than may we be
 sure that the heade beareth parte with vs and hel-
 peth vs in our aduersitie. In his power & assistance
 we shal ouercome. Of our selfe we be to weake, but
 in his power sayeth saynt Paule in whom is mꝑ cō
 foꝛte

i cor ii.
 Esa 64.

Phil. liii

On the.iiij.sondaye.

fozt I can do all thynges. Let no man thinke it impossible to beare paciently the losse of name, of goodes, of wyfe and chyldezen, to beare the great assautes of the deuyls temptacions:foz to ouercome the stronge & vnruly affections of our corrupt nature, and therupon by cowardnes to geue ouer & suffre our selues to be led vnder theyr captiuite, nay there is nothinge to hard to be perfourmed of a chzistian man in whome the sprite of God is abydyng.

- Iho.xvi Take good hart sayeth our sauour and captayne Chzist I haue ouercome the woꝛlde and al these foꝛ you. It is not impossible foꝛ you to resyst & to haue the victoꝛy:foꝛ sayth subdueth al thinges and hath the victoꝛy of al thinges that be agaynst you,foꝛ al thynges be possible to sayth. Thys is the comfoꝛte that a chzistian man may haue if he consider that it is not his aduersitie alone whiche he suffred, but Chzist his heade and captayne suffereth with him.
- Mat.ix. As he said to Saul whā he persecuted the chzistian men, Saul Saul, why doest thou persecute me? It ought to be no straunge thyng to vs to suffre. Foꝛ i.tes.iii saynt Paule sayeth, that we be ordeined foꝛ this vse and purpose. In chastisement doth god noꝛture his chyldezen whom he loueth. If our lyfe be in chastisement and a duersitie and we liue in paciēce:we may haue good hope that as we be made lyke to Chziste in trouble and affliction, so shall we be lyke to hym in gloꝛy. The waye to pleasure is by aduersitie, to wealth by infirmitie, to gloꝛy by rebuke and shame to ryches cuerlastyng, by transitoꝛy pouertie. After none other soꝛte walked our sauour Chzist in this
- Math.x woꝛlde. It were vnmete the disciple to be aboue the mayster

mayster. It were not mete the souldiour to be moze delicatly handled than his captayne. who can requyre of God to be spared fro his crosse, where god spared not his owne deare and welbeloued sonne Chyyst: He suffred al reproches and afflictions & suffered to the death of y^e crosse and yet deserued it not, Ro. viii. why than shuld not we that be synners content our selues to suffre, whether God ordeyneth aduersitie to fall vpon vs, for our synnes to chintent to purge vs of them, or whether he wolde haue vs suffre for the tryall of our fayth, that so by oure pacience, we myght glorifie his name and edifie our neyghbour by our exemple. Let vs blisse our selues in the name of the father, of the sonne, and the holy goost, & offre our selues to beare what so euer he thynketh mete for our soule. Let vs praye that we maye haue faith to stande and not be ouercomed of the tentacion of aduersitie. It is no small cōforte to vs that we suffre not alone. Such an vnitie & consent is there betwene the membris of Chyistes mysticall body, that what one membre suffreth, all the resydue feele the greife of the same: & beare theyr parte of the burthen i. cor. xii. And if this seemeth not ynough all the creatures of God, seme to feele our aduersitie and to suffre with vs: and desyre and tarye for (in hope) theyr delpuerance. They seme to vnderstande, as they be abused in the worlde, that so also be the electe. They se them selues created of God to the vse and necessitie of mā, whom they serue wth right good wyl, & they se theselues otherwhyles soze abused in excesse & riot, & therfoze they be greued therwith. And yet though it be against theyr wylles, they are still subiect for his sake that ordeined them, and are cōtent for his plea

On the.iiii. sondaye.

sure to be subiecte to mutabilitie and beare paciēty
the vanitie of men in ther abuse in hope yet ones of
delyueraunce. They desyre not to be aboue the dig-
nitie of Gods deare and cholen seruauntes, whom
they se vnworthely dealte withall in the world, but
beare theyr bondage and captiuitie wel in worth ra-
kyng suche parte as Gods moost worthy creatures
do, for they knowe that they shal ones be delyuered,
not onely from theyr payne and trauayle in chaun-
gyng and renewyng themselves from tyme to tyme
for mans vse and commoditie, in perpetual genera-
cion and corruption: but shal also be deliuered from
the abuse which the vngodly hold and occupy them
vniustly in. A lybertie and delyueraunce they loke
for in hope, whyche they knowe certaynly shal then
chaunce to the, whan they shal se þe chyliden of God
deliuered from theyr labours and trauayles and set
in theyr glozy and ioyefull rest. Thys is the delyue-
raunce which all creatures sorowe and wayle dayly
for, and are in as seruente desyre to se thys delyue-
raunce, as the woman whyche is in trauayle of hyr
chylde longeth for the delyueraunce therof. In a pa-
rable (good frendes) thus saynt Paule speaketh vn-
to you, to comferte you, that for some solace of your
payne and aduersitie, ye haue al þe creatures of god
suffre w you. Count it not for any bayne inuencion
fayned of saynt Paule, for he sayde that he knewe it
to be thus in dede, that all creatures do suffre parte
with Gods electe in theyr troubles. Whiche thyng
myght we learne and knowe also yf we wol consider
with better aduysment the thyngs whiche he spea-
keth. For consider me what dothe it signifie to vs:
whan

whan we se the wery ore wayle and pante vnder his
 pooke: the hoꝛse grone vnder his burthen, and the
 pooꝛe lambe blete whan he is drawen and dꝛuen to
 his slaughter: whā all beastes trauayle with payne
 and dolour to increase in theyꝝ kynde, whan al crea-
 tures are subiecte to such continual alteracion, foꝛ-
 med and refoꝛmed frō one fashion to another, what
 sygnifieth it vnto vs but that they be partakers of
 suche paynes as goddes seruauntes be put to:
 They suffre and resyst not, foꝛ so they se suche poꝛci-
 on to fall to the electe of god. And therfoꝛe in hope
 of delyueraunce they abyde what so euer the vñe and
 necessitie of man requyꝛeth of them, oꝛ yet what soe-
 uer abuse and tyꝛanny mans malycie put them to.
 And thus in theyꝝ payneful trauayle they continue
 tyll the day come whan goddes chyldꝛen shalbe de-
 lyuered of all theyꝝ mysery, whiche they longe foꝛ,
 both foꝛ the electes sake and theyꝝ owne also. This
 delyꝛe & carefulesnes is not in vnreasonable creatu-
 res only, neyther do they alone suffre such vexacion
 and abuse in the woꝛld to be wꝛongfully dealt with:
 but we our selues (sayeth saynt Paule) which haue
 the fyrst frutes of goddes spirite, endowed with syn-
 guler pꝛerogatyues aboue other of goddes house-
 holde beyng the heades and teachers of the people
 and made of god the vessels to receaue and kepe the
 moost woꝛthy and excellent treasure of his gospell,
 we our selfe are in daunger & subiecte to manifolde
 aduersities in the woꝛlde, in somuch that we are as
 men dayly in daunger and iudged to death, and are
 reputed as shepe euermoꝛe ready to the slaughter.
 We se so many vnwoꝛthy thynges done in þ̄ woꝛld,

4i.co. liii

Ro. viii.

Aa.ii.

that

On the.iiii. sondaye.

that we desyre to be out of the worlde and to be with
Christ. Suche commaunce and greuaunce we fele in
thys corruptible body that we sygh and dayly
to be deliuered. We desyre much to haue this tabe-
nacle of our bodyes to be chaunged and altered that
we may be endowed with our heauely house from a
boue. Howe (my frendes) these thynges well consy-
dered, let vs take vpo vs þe armure of God, to fyght
agaynst our inuisible enemyes. Let vs patiently a-
byde all griefes and displeasures of thys lyfe, that
we may repgne with Christe another daye. It is no
smale ioye that we be called to. It is farre passyng
all the passions that we can suffre here. And let vs
as I sayde call to mynde, that we suffre not alone.
Christe our heade suffreth with vs, by whose assy-
stence, we shalbe able to stande. And such cōmunion
and feloweshyp is there betwene the membres of
Christes body, that what the one suffreth, all other
suffre with it. Yea all the creatures of God are par-
takers with vs, and in hope to be deliuered they suf-
fre paciētly. No creature shuld desyre to be exempte
from trouble in this worlde, seyng Christ Gods na-
turall sonne, was not exempte, seyng Gods holy
prophetes and apostles were not exempte. Let vs
then cōmpt our selues into the handes of God, and
arme our selues with patience, so that we may glo-
rifie gods holy name by our well doyng, that
another daye, we maye be taken for his
well beloued chyldren. To
whom be all glory for
euer and euer:

AMEN.

The

The Gospell on the.iiij.sonday after Trinitie.

The.vj.chapter of Luke,

Thargument.

Christian lawes be here described.

Iesus sayde vnto his disciples. Be ye merciful, as your father also is mercifull. Iudge not and ye shall not be iudged: Condepne not, and ye shall not be condempned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyue vnto you: good measure and pressed downe, and shakeu together and runnyng ouer shali men gyue into your bosomes For wyth the same measure that ye mete wythall, shal other mē mete to you again. And he put forth a similitude vnto them. Can the blynde leade the blynde? Do they not bothe fall into the dyke? The disciple is not aboue hys mayster. Euery man shall be perfyte, euen as hys mayster is. why seyst thou a moate in thy brothers eye, but cōsiderest not the beame that is in thyne owne eye? Eyther howe canest thou saye to thy brother. Brother, let me pull out the moate that is in thyne eye, when thou seyst not the beame that is in thyne owneeye? Thou ypoците cast out the beame out of thine owne eye first and then shalt thou se perfytyly, to pul out the moat that is in thy brothers eye.

God people our Sauour Chyst in thys gospel setterth forth vnto vs certayne chystian lawes that is to saye certayne officies or duties of charite and frutes of fapth.

First he byddeth vs be merciful and tender of herte

Ma. iij.

But

On the .iiii. sonday.

But after what sort? As Paynymes or publicanes be: No, but euen according to the temple of our heauenly father. Why, how mercyfull is oure heauenly father vnto vs? Surely he whan we were hys enemyes and had deserued no kyndnes at hys handes, yet of an excedyng mercy whych he bare to mākind, vouchesaued to send downe hys only begottē sonne to redeme vs wyth hys mooste precious bloude. He also from time to time as often as by frapty we offend his maiestie, yf we humbly aske mercy, forgy-

Math. v

ueth vs. Yea he sendeth his raygne, he causeth the Sonne, the moone, the starres, and his heuenly planetes to shyne, as wel vpon his enemyes as frendes and louers. But yet (sayth Christe) blessed & happy be the mercyfull, for they shall agayne receyue mercy. He that hath the substaunce and goodes of this worlde, and seeth his brother in uede, and shutteth by the intrayles of his harte from hym, howe can the loue and charitie of God remaine in suche a person, sayth the euangelist. Thou? Certes, he that hath compassyon and pytie of the pooze, is a great gainer, and who so fedeth, shall be fedde agayne.

Jo. iiii.

Iaco. ii.

Seconde, Christ hyddeth vs here not to iudge, and we shall not be iudged. For he shall haue iugement without mercy (sayth saynt James) which sheweth no mercy. Let me alone therfore with vengeance sayth the lord, and I shall requyte. But marke my frendes that this is only spoken of priuate iudgement and priuate condemnation, that is to saye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muste comytte the cause to God and he shall iudge my quarel and punysh

After the title

Dol. xcvi.

nyth accordingly. It is not ment of publyke iudge-
ment. For suche as be rulers and publyke officers
represent not theyr owne persons, but they represent
the person of almyghty God, and they be his depu-
ties and ministers. And for this cause saynt Paule Ro. xlii.
woll that every soule shulde submyt hymselfe to the
authoritie of the hygh powers. For there is (sayeth
he) no power but of God. Yea the iudges and ma-
gistrates in scripture be called Goddes. Also saynt
Peter thapostle sayeth. Submyt your selues vnto i. pet. ii.
every humane creature for our Lordes sake whe-
ther it be vnto a king as vnto the chefe heade, or vn-
to rulers as vnto them that are sente of hym, for the
punishment of euell doers, and prayse of well doers
By this texte of saynt Peter yose playnly that it is
lawfull for rulers to punysh. But punysh they can
not, onles they iudge and condempne the guilty. So
then it is lawfull for rulers, to iudge & to condempne
bycause they do it not in theyr owne name, but as
Gods ministers and bycares. To this all the aun-
cient expositours and doctours agre, as saynt Au-
stine, Hierome, Ambrose, Chrysostome and the rest. 5
wherfore the wicked Anabaptistes are to be ban-
shed whiche condempne tempozall or ciuile iudge-
mentes. It foloweth in the texte.

Forgyue and ye shalbe forgyuen. Here my frendes
ye se, that onles we forgyue other men theyr offences
which they haue trespassed agaynst vs, our heauely
father woll not surely forgyue vs. And therfore we
say in oure Pater noster called the Lordes prayer.
Dimitte nobis debita nostra, sicut et nos dimittimus
debitoribus nostris. Math. v
That is to saye: forgyue vs
our

On the .iiii. sonday.

Math.
xviii.

Ro. xliii
ii. co. ix

our dettes oꝝ synnes, euen as we foꝝgyue them that
trespasse agaynst vs. So, yf thou cannest not fynde
in thy herte, to foꝝgyue thy neyghboure his faultes
thou mayest be right sure, that god wyl not foꝝgyue
the thy faultes. He byddeth vs also giue, and it shal
be giuen vnto vs. Foꝝ frely haue we taken and ther
foꝝe frely we ought to gyue. What hast thou (sayth
Paule) but thou hast receiued the same befoꝝe of al-
myghty God: Surely he that soweth skantly and
nygardly, shall reape skantly. If we be saythfull
stewardes in lytle, God wyl surely rewarde vs in
much. But he that is vnfaithfull in lytle, howe can
he be saythfull in muche sayeth Chyriste: wherfoꝝe
loke with what measure that we mete withall to o-
thers, with the same shall other men mete to vs a-
gayne. I pray you (sayth our sauour Chyriste) can
the blynde leade the blynde: Here he teacheth vs to
be content with his doctrine, foꝝ els we shall wan-
der lyke blynde betels. He is blynde which hath not
the pure and ryght vnderstanding of Gods worde,
if this man teacheth, he teacheth not well, he can be
no good leader oꝝ gypde.

Why seest thou a moat in thy bzothers eye, but con-
siderest not the beame in thyne owne eye: O howe
vncomely, how wicked, howe ppocrite lyke, how vn-
charitable a thinge is it, to luge our neyghbours of
lyght maters, wheare as we be an hundred tymes
worse our selues: why do we not rather getly bear,
dissemble, and interprete well the small errour and
faulte of oure bzethzen: why do we not rather go
downe to the intrayles of oure owne harte, and se
oure owne stuffer: Eslope the fable wyter doth very
well

Esopes
welet

Esop

after Trinitie.

Fol. xcvi.

well paynt vs. he sayneth that euery man hath two
pooles oꝝ wallettes, the one hangynge befoze hym,
the other hangynge behynde hym. In that whyche
hangeth befoze vs be put other mens faultes. Into
thys poole we be alwayes perynge and lokyng, but
in the other poole of the wallet whyche hangeth at
our backe wherin our owne faultes be put, we neuer
loke. At heretoze he wolde haue vs turne the wallet
an other whyle the contrary way. Assuredly he ought
to be voyde of all faultes, that shulde be readye to
speake agaynst other mē. Also it is dyrectly agaynst
the eyght commaundement of God, to speake any
falle testimony oꝝ woꝛde agaynst thy brother. Yet
thys notwithstandinge it is lawfull foꝛ the charita-
bly to monyſhe thy neyghboure of hys faulte, accoꝝ-
dyng to saynt Pauls lesson. Yf a man be founde
in any faulte, ye that be goodly, repproue suche a per-
son after a gentle sorte. Also he sayeth: Reproue, be-
seche, blame tymely vntymely in all patience. Crye,
cease not as a trompe lyfte vp thy voyce. Yf thy bro-
ther, sayeth Chyist) trespasse agaynst the, go and tell Ma. ch.
hym his faulte betwene the and hym alone. Yf he xviii.
heare the, thou hast wōne thy brother, but if he hear
the not, then take yet with the one oꝝ two, that in the
mouth of two oꝝ thre wytnesses euery matter maye
be establisshed. Yf he heare not them, tell it vnto the
congregation. Yf he heare not the congregation, let
hym be vnto the as an hethen mā & as a publicane.
No good frendes here ye be taught by Chyiste, to be
tender harted oꝝ mercyfull accoꝝdyng to the temple
of the father in heauen, not to iudge, not to cōdemne
but to renytte all to God and to gods minister the

Bb.i.

tem-

On the .iiii. sondaye

tempozall ruler, we be taughte to be peespe and not to be captiouse but gently to wynte at the small offenses of our brythē. These be the preceptes of our Sauour Christ, wherby a christian mā shalbe known. wherfoze let vs earnestly imbrace them & execute them in our lyuynge. So doyng we shall declare our selues, that we be in dede ꝑ chyldren of the father in heauen whose properties we folowe. To whome wth the sonne and holy goost be all glorie in infinita secula. Amen.

The Epistle on the .v. sonday after Trinitie.

The .i. epistle of S. Peter the .iii. chapter.

BRetheren, be ye all of one mynde, of one harte loue as brethrē, be pytiful, be courteous, meke not rendrynge euell for euell, or rebuke for rebuke: but cōtrary wyse, blesse: knowing that ye are there vnto called, euē that ye shuld be heyres of the blesynge. For he that doth lōge after lyfe, and loueth to se good dayes, let hym refrayne his tonge from euell, and hys lyppes that they speake not gyle. Let hym schue euell, and do good: let him seke peace, and ensue it: For the eyes of the Lorde are ouer the ryghtuous, and hys eares are open vnto theyr prayers. Againe the face of the Lorde is ouer them that do euell. Moreouer who is it that wyll harme you, yf ye folowe that whych is good? Yea happy are ye yf any trouble happen vnto you for rightuousnes sake. Be not ye afrayed for any terroure of thē, neether be ye troubled, but sanctyfy the Lorde God in your hartes.

In this Epistle good people the apostle Peter instructeth vs in a generaltie what it becommeth all good christen folke to do. Wherfore to conclude (sayeth saynt Peter) se ye be all of one mynde, as who shulde say, be not contentiouse and strying one agaynst another, neyther in learnyng, noz yet in your other wo:ldly matters, but be ye compaciencie, that is to saye, suffre together and beare one wyth another, be ye indowed with brotherly loue and charitie, be ye tender of harte & pytiffull, easy to forgyue all offences, easy to departe your goodes and money, as ye may spare it, to the reliefe and succoure of your poore neighbour, se ye be also meke, courteouse, affable, gentle to speake vnto. Whoeuer se ye redde not euell for euell, but beare ye intury and wronge patiently, acco:dyng to the example of Christ, reuengyng and comyntryng the punishment and vengeance to gods hande, or to the correccion of the ruler which is gods minister and which beareth not a sword for nought. Yea rather contrary wyle, se ye do good, and blesse you them, that wronge you, and which wronge you displeaseth, knowyng thys, that ye were called by the franke election of God, & of his special grace and mere goodnes euen before the foundations of the worlde were layde, that ye shulde receiue not the blessing of the worlde but the blessing of the heritage of God, that is to wite, cuerlastyng lyfe, which heritage pertayneth vnto vs not as vnto naturall chyldren but as chyldren of adoption & election. For assuredly, my frendes, he that woll be happy and be counted iust cyther in thys lyfe before men, or in the lyfe to come wyth God, and wyth hys

Coma
cient.

Ro. xlii

Ephe. i.

On the .v. sondaye

holy angles, what shall he do sayeth saynte Peter:
 Let hym refrayne and tempze his tonge from euell,
 so that he bzeake not charitie, and let hym holde in
 and repzesse his lyppez, that they vtter no gyle, no
 deceipte, no fraude, no dissimulacion, no hypocrisie,
 no vntrouth. Let hym, I say, eschue from euell, and
 do the thyng that is good and honest bothe befoze
 God and man. Let hym seke not after discozde, va-
 riaunce, and debate, but after peace, after vnitie, af-
 ter concozde, & let him folowe and insue it. For be ye
 ryght well assured, that the eyen of þe Lozde God are
 ouer the rightuous, and his eares are open to theyr
 pzaers. And agayne, the terrible visage and face of
 the Lozde is ouer all thē that do euell, as who shuld
 saye: God loueth and fauoureth all suche, as do wel
 and whiche lyue after a godly and honest sozte, and
 beyng in perfite loue and charitie with theyr neygh-
 bours and euen chziste, he heareth theyr pzaers, he
 accepteth theyr oblacions and sacrifices, as our sa-
 uiour Chzist hath taught vs in the .v. chapter of
 Matthue. But on the cōtrary syde God hatheth &
 abhozreth all suche as be euell doers, yea and also
 he punyssheth them whan he seeth hys tyme.

Finally, chapostle Peter doth here propoude and
 set forth vnto vs two greate commodities and pro-
 fites, which folowe them that worke well, the one is
 a tempozall pleasure and commoditie to be taken
 here in this worlde, which is, that no mā shal harme
 them, if they lyue after a ciuile and honeste fashyon
 amonges men in the worlde, the other is an euerla-
 styng and heauenly commoditie to be taken in the
 worlde to come, whiche is, euerlastyng blesse. But
 perad-

peraduenture ye woll saye: **W**hat yf we do well and yet we be wrougefully vexed and troubled in the world: Saynt Peter answereth, and sayeth. Happy are ye, if ye suffre for ryghtousnesse sake, and therfor he willeth vs, not to be affrayed for any terrour of them, neyther yet to be troubled, but thankefully to prayse and glozise God in our hartes.

Hytherunto my frendes, I haue bryefly declared the mynde of S. Peter vnto you, whiche exhorteth you in this epistle to good workes. But ye must cōsydye that in the former parte of his epistle he taught and spake of fayth to be reposed and set in our sauoure Christ. for as saynt Austine affirmeth, it is the intencion that maketh the good worke, and it is the fayth that must directe the intencion. Austine Let vs then do good workes, accordyng to saynt Peters exhortacion here, of pure loue and fayth vnfaigned. So doyng, we shalbe sure to be crowned wyth immortallitie by god the father of heauen. To whom be glozy and prayse for euer. Amen.

The Gospell on the. v. sonday afte Trinitie.

The. v. chapter of Luke.

Thargument.

W Christ declareth the power of hys worde. **W**han the people pressed vnto Iesus to heare the word of God, he stode by the lake of Genesareth: and sawe to shyppes stande by the lake syde, but the fysshermen were gone out of them, and were wasshyng theyr nettes. And he entred into one of the shyppes (which pertained to Simon)

On the.v.sondaye

and prayed him that he wold thrust out a lytle frō the lande. And he sat downe and taught the people out of the shyp. whē he had lefte speking, he sayd vnto Symon: Launche out into the deape, and let sleppe your netes to make a draught. And Symon answered, and sayde vnto hym: Mayster we haue laboured al nyght, and haue taken nothyng. Neuer theles, at thy commaundement I wyll loue forthe the nette. And whan they had this done, they inclosed a greate multitude of fysshes. But theyr netet brake, and they beckened to theyr felowes whiche were in the shyp that they shulde come and heape them. And they came, and fylled both the shyppes that they sonke agayne. whan Symon Peter sawe this, he fell downe at Iesus knees, sayeng: Lord go from me for I am a synfuill man. For he was astonyed and all thar were with hym, at the draught of fysshes. whiche they had taken: and so was also Iames and Ihon the sonnes of Zebede, whiche were parteners with Symon. And Iesus sayde vnto Symon: feare not, from hence forth thou shalt catch men. And they brought the shyppes to lande, and forsoke all, and folowed hym.

In this Gospell (good people) Christ teacheth the vertue and power of his worde, to thintent to confirme the faythe of hys disciples, that he is the true Messias. God an man. Furthermore he taketh care for theyr bodely sustenance sygnifyeng, that nothyng can wel prosper, onles he furthereth and put-
terh

teth hys hande therunto. Now thā after that Chyist
 had preached in Galilee (as in the chapter befoze is
 mencioned) it came to passe, when the synfull people
 whych were troubled in conscience with theyr offen-
 ses, pꝛecalled vpon hym, to heare the worde of God,
 that theyr conscience myghte be healed by the medi-
 cine therof, he stode by the lake of Genezareth which
 is a water of Galilee, and he saw two shippes stand
 by the water syde, but the fysherimen were gone out
 of them and were washyng the nettes. For they
 had laboured al nyght in vayne and had caught no
 fysh. Wherfoze they now viterly despayred to take
 any there, and therfoze they were about to aauē lef-
 worke. But our Sauoure Chyiste, knowyng all
 wythin hymselfe, & sckynge herby occasion, to shewe
 hys power (for thā is god wont moost of al to helpe,
 when man can do no good) entred into one of þe ship-
 pes whych pertaynd to Simon, whome after ward
 Chyist named Peter. And Chyist, wheras he was þe
 sonne of God and had all in hys hande, and myght
 haue commaunded, and taken awaye all, yet he dyd
 none of all thys, but mekely and gently prayd this
 Symon, that he wolde thrust out his shyppe a lytle
 from the lande, to thintent he might the moze quyet-
 ly set hymselfe downe and teache. But ye wyl aske,
 why Chyist sat whan he taught? Surely, sittyng is
 a sygne of a meke and peaceable pꝛeacher, he was not
 a bulse and braggynge stryuer or contender, as ma-
 ny pꝛeachers be, but he taughte in moost quyet and
 sober wyse. And whan he had lefte speakyng, he bad
 Simon launche out into the depe & let dꝛypp the
 nettes to make a draught. Here ye shal marke, that
 Chyist

Rogas
uit eum

Sedens
doces
bat.

On the.v.sondaye

Christ fyrst feadeth the soule wpyth hys preachynge,
oz euer he feade the bodye wpyth meate, for els forth
wpyth, whan he had scnc þ̄ fyshermen washyng theyr
nettes, he myght haue wpythrought the myracle folow
ynge. But Christ is euer wonte to p̄ferre the fode
of the soule, befoze the thynges pertaynyng to the
sustentacion of the body, and therfoze he wpyllers vs
fyrst to seke the kyngdome of heauen and the iustice
therof, and all shalbe cast vnto vs. Wherefoze after
he had fedde the people wpyth preachynge, he confir
meth it wpyth a myracle. For the vse of all myracles
is that by the same the doctrine of Christe shulde be
confyrmed. Now this myracle tendeth herunto, that
all our labour & trauayle for our bodely sustenaunce
is in vayne, onles the blessinge and helpinge hande
of God be put therto. Wherefoze these fyshermen, by
cause they fyrst sought the kyngdom of god, be now
bydden to launche out into the depe, and to let slyppe
theyr nettes to make a draught. And albeit that Si
mon Peter dyspayred that the lettinge downe of the
nettes coulde do any good, seynge they had labou
red all the nyght befoze in vayne, yet anone he bele
ueth Christes worde and applyeth hymselfe by faith
to the byddynge of Christ. So they dyd cast downe
theyr nette and caught an exceedinge greate nombꝛe
of fyshes. Here we be exhorted to labour, and also to
fayth, that we shulde beleue the worde of god, which
if we do, there shalbe no doubt at all for our lyving,
but it shal folow, not skasely, but plētyfully, so that
it shalbe ynough for Peter, & that Peter maye geue
parte to other. Nowe whan Symon Peter sawe the
great myracle that Christ wrought here wpyth hym,
he

Mat.vi.

The vse
of myra
cles.

he fell downe at Iesus knees, saying: Lorde, go frome for I am a synfull man. Here good people we be taught, what we owe to the Lorde for his benefites and large blessinge of loode. fyyste to be thankeful vnto hym accor dyng to the exemple of Peter. Secondly, that we shulde acknowledge our vnworthy-^{Repens-}nes, howe we be farre vnworthy that God shuld be-^{taunte} stowe so hygh benefytes vpon vs, And this vnwoz-^{harte.}thyngnes, ought to spring of the knowledge of our synnes, as Peter here lyke a good penitent persō sayd: Lorde departe from me, for I am a synfull man. Thus a man to shewe hys kyndnes and to knowe, ledge hym selfe a synful person before God, the scripture calleth it the sacrifice of prayse moost accepta-^{ble} to the Lorde of heauen. But what dyd our Sa- uiour Christ answere agayne vnto Symon Peter: Feare not from hence forth thou shalt catche men. Here we be warned by the exemple of Peter, James, & Iohn, to set all thynges behinde the studie of the Gospell, and if by the state of our lyfe we be called to the offyce of preaching, to obey our calling. But mans reason, as it woll rule all: so it is here also very busy, whiche whan it heareth, that these fyther men leste altogether and folowed Christ, forthwith^{obiecti-} gathereth. Then after the receyuinge of the Gospell^{on.} we must forsake, wyfe, chyldren, landes, and all that we haue. To this I answere, that this conclusion can not be applyed to the examples of these fyther men. For they chaunged not the condicion and state of their lyfe. For the Euangelist dothe not expresse that. But admitte they chaunged the state of theyr lyfe: Ye muste consyther that they were called to an
Ec. i. other.

On the .vi. sondaye.

other state for they were called to catche men, that is to saye, to preach Gods worde. Howbeit here is not prescribed in these Apostles a commaundement for vs to folowe the same, albeit they lefte all that they had. The saythe of sayntes or holy persons is to be folowed of all men generally, but it is not necessary that the workes shulde be egall in all. For elles we shulde be compelled to become first fyshermen, and afterwarde to leaue fyshingecraft as these disciples dyd. Ye must vnderstande then that the Gospel pertyneth to the conscience, and therfore it teacheth not the chaunge of the temporall lyfe or state whiche ciuile ordinaunce alloweth. Let vs then (my frendes) folowe the sayth of thys Apostle Peter, and hys penitent hert, confessyng our vnworthynes. And then doubt we not, but we shalbe called to the grea-
teaste, where we shall sytte at table wyth the
hole company of heaue in the heauenly
palace of God the father. To
whom wyth the sonne
and holy goost be.

praysse and
gloze.

A M E N.

The Epistle on the .viij. sonday after Trinitie.

The .viij. chapter to the Romaines.

Thargument.

Of the spirituall significacion of our baptisme.

Brethren know ye not that all we whiche are baptised into Iesu Christe, are baptised to dye wyth hym? we are buried then with hym by baptisme

tyfme, for to dye: that lykewile as Chryfte was ray-
fed vp from death by the glory of the father, euen
fo we alfo fould wake in a new lyfe. For yf we be
gratte in deatn lyke vnto hym : euen fo fhall we be
partakers of the refurrection: knowynge thys, that
our olde man is crucityed wyth hym alfo, that the
body of synne mygate vterly be delstroyed, that
henceforth we fhould not be feruautes vnto synne.
For he that is dead, is iultityed from synne. where-
fore if we be deade wyth Chryft, we beleue that we
fhall alfo lyue wyth hym knowynge, that Chryfte
beynge rayled from death, dyetn nomore. Deathe
hath nomore power ouer hym. For as touchynge
that he dyed, he dyed concernynge synne once.

And as touchynge that he lyueth, he lyueth vnto
God. Lykewile confyder ye alfo, that ye are deade
as touchynge synne, but are alyue vnto God thro-
row Iefus Chryft ou. Lorde.

After the holy Apofle faint Paule (good chryfte
people) had declared to the Romaynes the pro-
fyte of thefe two great artycles of our fapth, that is
to fay, Chryftes death and his refurrection, fhewing
them, that Chryft by hys moft precious death pur-
chafed the euerlaftynge remiffion of our synne, and
by hys refurrection afcended vp to heauen to open
the gates thereof to vs, and appeafed the wrath of the
father and made vs in fauoure agayne wyth hym
& that by this dede we be iultified, made goddes
louynge chyldren and the ryghte inheritous of the
kyngdome of heuen: now in thys epiftle he teacheth

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vs another lesson to be cōsidered in Chyistes death and resurrectiō, and setteth it befoze vs as an example to folowe þ maner therof in our owne selfe, meānyng it shulde not auaple vs to belcue that Chyiste dyed and rose agayne from deathe: excepte we woll confozme our lyfe to hys death and resurrection.

Do ye not knowe (sayeth S. Paule.) what further thyng is signified vnto you in Chyistes death: or to what ende ye be baptysed? Merely so many as be chyistened in the name of Chyist Iesus and by baptisme be grafte in the nombze of hys seruantes, be therfoze baptysed that in a certayne similitude they shulde dye wyth hym. Suche a significacion and fygure hath Chyistes death vnto vs, that besyde that it is the pyece of our synnes, it monyfyeth vs dayly to dye to synne, dayly to mortifie and to slec þ euell affectiōs and motiōs of synne and concupiscence rplyng vp in our hartes agaynst the wyll of God.

The signification of baptisme.

And verely such a significacion hath the ceremonie of our baptisme also vnto vs. For whan we be plonged vnder the water, and be lyfte vp agayne: it meaneth nothyng els but that our synne is walhed and slayne by Chyist, and we by hym grate lyfte vp from death (which our synne deserueth) to euerlasting lyfe. It signifieth furthermoze that we there promyse to dye to synne & dayly to rplye vp agayne out of synne to a newe lyfe, the lyfe of rightuousnes. And this is the vertue and fygure of baptisme, which if we take not after this purpose, we do but deceiue our selues with the outwarde token of the sacrament and lose the inwarde commoditie therof. wherfoze my fren-
des cōsider the spiritual meānyng of this holy sacrament

crament, and let it put you in mynde that ye haue
promysed there a perpetuall mortification and pe-
naunce of your synne: wherof it is a sygne. Ye be
ones baptysed, and nede nomoze to receyue the sa-
crament, but yet the sygnificacyon thereof muste ye
dayly fulfyll, that is, to dye to synne, & to ryle moze
and moze to perfytnes of lyfe. For we be not washed
from our synne by the bloude of Chyriste shed for vs
in hys death, that we shulde retorne agayne therto
but therfoze be we clensted, that from hencefozth we
shulde defoule our selke no moze with synne. And as
Chyriste dyed and was buryed for vs, so shuld we dye
and be buryed with hym, that is to saye, synne shuld
dye in vs and be vtterly as buryed, neuer to be se ne
agayne in our lyfe. And as Chyriste was rayled vp
from death by the glorious spirite of the father to
lyfe agayne, so shulde we dayly ryle vp from the fru-
tes of synne to a newe lyfe & walke cōtinually there
in. And as the power of Gods holy spirite rayled
Chyriste vp agayne from death to lyfe: whych woꝝke
redounded to the greate gloꝝy and pꝛayse of God:
euen so by the power of the same spirite, shall we be
able to ryle from death of synne to y newnes of ver-
tuouse lyfe. In whych our doyng we shall in some
maner, woꝝke to the gloꝝy of God when men shall se
our well doyng: and pꝛayse the father of heauen for
his grace that he woꝝketh in vs. Let then noman re-
fuse to mortifie his euil affections that he scaleth in
him. That if it be paynful for him to abstayne from
synne: let hym consyder that elles he can not be the
chylde of God. For he is none of Chyristes that hath
not his spirite, and by thys token is it knowen who

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is grafte in Chyſte, and is in the ſtate of ſaluacion.
For it is not he whiche foloweth the luſtes of hys
fleſhe, but he which walketh after the ſpिरितe. Let vs
conſyder what ſaynte Paule ſayeth here: If we be
lyke Chyſt in the ſimilitude of hys death: we ſhal be
partakers wyth hym in the generall reſurreccion,
for yf the ſelfe ſame ſpिरितe ruleth in vs to ſyghte a-
gaynſt ſynne whyche rayſed Chyſte from death to
euerlaſtyng lyfe, it ſhall alſo rayſe vs from the coꝝ-
poꝝall death of our body to lyfe agayne and that to
lyfe euerlaſtyng. And let vs knowe thys of ſurety
that as Chyſt hath not ſlayne ſynne and crucified it
vpon the croſſe, that we ſhulde lyue in it and ſerue
the deſyre thereof but that we ſhulde be deliuered fro
the daunger of it: euen ſo ought we to ſee our olde
Adam, that is to ſaye, all euyl motions and luſtes
of ſynne whyche we inheryte by that we be Adams
chyldeꝝ conceived and borne in ſynne. I ſaye we
ought to ſubdue hym al our lyfe tyme and kepe him
vnder by the croſſe of wylful penaunce and affliction
ſo by lytle and lytle to abolyſhe and expel out of our
ſoules the hole body and loimpe of ſynne & vicious
nature wherein we be borne. In dede ſo to mortifie
ſynne, that we ſhulde fele no motions thereof ſo longe
as we be in the body, it can not be: but yet by Gods
holy ſpिरितe yf we take good hede, we maye ſo lyue
that we ſhal not ſerue ſynne and be led wilfully vnder
the dominion thereof. Wherefore they whych ſo
loue theyꝝ euyl affections, & they ſtepye not agaynſt
them to ſubdue them to God: wante goddes ſpिरितe
(the gage of theyꝝ ſaluacion) and ſo ſerue ſynne as
theyꝝ Lorde and maiſter: and therfoꝝe be vnder the
daunger

daunger of synne and deserue the sypende thereof
 which is euerlasting death: but he that w good hert
 and wyl studyeth to resyst and syght against synne Rom.vi
 and the motions therof & labourerth to kyll it dayly
 moze and moze, is nowe iustified from synne that is
 to saue deliuered from the daunger and penaltie
 therof. For saint Paule sayth playnely to the Ro- Rom.ix
 maynes. If ye mortifie the dedes of the fleche and
 lustes of the corruptible body, ye shall lyue, & in thys
 epistle he sayeth the same, that if we be folowers of
 Christ in his death, that is in dyeng to sinne, we be-
 leue certcynly that we shall lyue wth hym. Christe
 ones was rylen fro death and dyeth nomoze, death
 shall nomoze haue power of hym, for in that he dyed
 (sayeth our epistle) he dyed ones for all, and by hys
 ones dyeng he destroyed synne for euer. He dyed
 ones to synne and after he was ones deade he was
 neuer assauted of synne afeer, but quyte discharged
 of it and nowe lyueth to God and euermoze shall he
 enioye the lyfe which he is nowe attained vnto, and
 shall neuer dye agayne. Euen so suppose you your
 selues deade to synne, that is to saue, thynke your
 selues so to be discharged from synne & that Christ
 hath destroyed the power therof for you, as ye con-
 forme your selfe to the lyfe of vertue. In baptyse
 ye dye to synne and promyse to lyue to ryghtuous-
 nes: and therfore yf ye kepe your promyse you be
 deade to synne and synne is vterly deade in you, so
 that ye folowe not the lustes therof. Euen so the lyfe
 which you nowe lyue, is to God and to his pleasure
 Ye lyue now by your fapth in ryghtuousnes, which
 cometh by Iesus Christ our Lorde not of any wor-
kes

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kes of ryghtuousenes whyche we haue done sayeth
S. Paule, lest we shulde glozy in our selfe: for this
Titū. lii lyfe of grace wherein we lyue befoze god. But of his
 mercy hathe he saued vs thowowe the fountayne of
 baptisme wherein we be newe bozne agayne and re=
 newed by the holy goost, to lyue this newe lyfe ac=
 ceptable befoze God. And as by the mercy of oure
 Lorde we be set in this lyfe of grace and strengthened
 by his gracypous spirite to continue vs therein, no
 more to retourne and fall to synne and to the lustes
Rom. vi therof: euen so is the lyfe of glozy which we nowe
1. cor. i. tary for in hope the gifte of almyghty god thowowe
 the merites and purchasing of Christ Iesu, that all
 myght be of God: and no fleshe shulde glozy in hys
 syght but he þ wyl glozy, let hym glozy in the lorde.
 Howe my frendes, these thynges afoze reherfed wel
 considered, let vs dilygently labour with our selues
 to mortifie and subdue the euel desyres of our fleshe
 If we wyl haue any parte of Christes death and
 resurrection, let vs kepe battayle with the flesh and
 beware we be not subdued therof. We do boaste of
 Christ in vayne, if we serue the desire of synne. For
 it is not ynough to say that we be christen men and
 that we pertaine to Christe, for he that sayeth he a=
1. Io. ii. hyde in Christ (as wyrteth saynt Ihon) must in such
 wyle walke in his lyfe as Christ walked in his, for
 it is not he (sayth our Sauour) whyche sayeth to
Mat. xii me Lorde, Lorde, that shal enter into the kyngdome
 of heauen, but he that doeth the wyl of my father
 which is in heauen. Howe much thā are they discei=
 ued which in suche wyle do fanxy of Christe and his
 death, that they care not into what synne they fall &
 con=

continue in only trustyng baynly vpon the merites
of the same: where here saynt Paule affirmeth that
we shall neuer lyue with Christ, except we mortifye
our euell affections and desyres, and lyue in ryghtu
ousnes. For though God requyrez faith as *¶* fyrst *Heb. xi.*
entre to come to Christ, yet he requyrez also, *¶* out
of this faith shulde sprynge good and vertuose ly
uyng. *¶* fyrst he sayth in the Gospell of saynt Marke *Marc. i.*
Repente and beleue the gospell: It is no faith that
hath no repentaunce. It is a bayne repentaunce
wherin be espyed no woakes of repentaunce. Nowe
the woakes of true repentaunce be feare and dreade
of God, hatred of synne, purpose of amendeiment, &
diligence to watch agaynst the euell motions of syn
Surely ther is no faith, where the spirite of god is
not: And there is not the spryze of god but the spi
rite of the deuell: where such frutes beraygning, as
be adultery, fornication, wantonnes, hatred, stryfe,
enuye, wraath, cōtention sedition, partestakynge, mur
ther dronkenues, and excesse. *Gal. v.* The doers of these, yf
they repente not, shal neuer be inheritours in christ
how much so euer they boast of Christ. And agaynst
these must we dayly fight to subdue them, yf we wil
be of Christes flocke. For as saint Hierome wyrteth:
Hiero.
sup mas
theū. x.
Ne semel putemus ardorem fidei posse sufficere:
semper crux portanda est, ut semper Christum ama
re doceamus. Ita apostolus portabat iugiter carnis
mortificationem in corpore suo, quod qui facit
omni tempore semper orat, semper penitet. &c.
Let vs not thinke that the feruentnesse of faith can
ones suffyse, euermore must the crosse be bozne, that

On the.vi. sondaye.

August.
ad Iuli.
lib. iiii.
cap. iiii.

Mat. iiii

4. Iho., iiii

so we may be taught euer to loue Christ. Thus dyd
the apostle beare continually the mortification of the
fleshe in his body: whych thyng he that dothe: dothe
praye alwaye and repent alway. Also saynt Austine
sayeth: whosoever is wythout the fayth which wo-
keth by charitie (though he seme to repent doyng it
but saynydly) is an euell tree, and of such a tree what
sayeth saynt Ihon baptyst. Euery tree whych byn-
geth not forth good frute, shalbe cut by and cast in-
to the fyre, Let vs my frendes (all vayne presump-
tions and false trustes cast away) labour to pfoyme
out promysse whych we made at the fount stone, let
vs I saye renounce the deuell and his suggestions,
and serue Christ our Lorde and mayster by the true
woorkes of ryghtuousnes. Let vs watche dayly a-
gaynst our euell dispositions, that we may lyke obe-
dient chyldren of God glorify God in our lyfe. In
so doyng we shall persuaide our owne hertes
that we pertayne to hym and that we
haue the true fayth which is of value
before God. To whom wyth the
sonne and the holy goost
be prayse for euer
and euer
Amen.

The Gospel on the.vj. sonday after Trinitie.

The.v.chapter of Matheu.

Thargument

Christe correcteth the false doctrine of the
Pharisees and teacheth the true iustice.

Jesus

Iesus sayde vnto hys disciples. Verely I saye vnto you: excepte your ryghteousnes excede the ryghteousnes of the Scribes and Phaiſees, ye can not entre into the kyngedome of heauen. Yehaue herde that it was sayd vnto them of the olde tyme: Thou ſhalte not kyl: who ſoeuer kylleth, ſhalbe in daunger of iudgement. But I ſaye vnto you: that whoſoeuer is angry with his brother (without cauſe) ſhalbe in daunger of iudgement. And who ſoeuer ſaye vnto his brother, Racha, ſhalbe in daunger of counsell. But whoſoeuer ſayeth, thou ſole, ſhalbe in daunger of hel fyre. Therefore, if thou offreſt thy gyfte at the altare, and there remembreſt that thy brother hath ought agaynſte the: leaue there thyne offryng before the altare, and go thy way fyrſte, and be accorded with thy brother, and then come, and offre thy gyfte.

Exod. 19.
Deut. 19.
Leui, 19

In this Goſpell (good people) our ſauour Chriſt correcteth the corrupte doctrine of the Scribes and Pharisees, and vterly diſproueth theyr ryghtuousnes, and teacheth vs whiche is the true ryghtuousnes, ſayeng: Onles your ryghtuousnes paſſe the ryghtuousnes of the Scribes and Pharisees, ye can not entre into the kyngedome of heauen. As who ſhuld ſay, onles your conuerciſacion, your good lypunge in loue and charitie, your ſtudye and zeale to ſolowe gods commaundementes be aboue the pharisees, thynke not to come to heauen. Fyrſt ye muſte marke the difference betwene gods comaundementes and mans, which is touched in thys ſelfe chap-

On the. vi. sondaye.

August.

Howe
Christe
expou-
neth the
lawe.

Non oc-
cides.

ter a lytle befoze, where Christ sayd. whosoever shal
bryake one of these lest comaundementes shalbe cal-
led the least in the kyngedome of heauen, that is, he
shalbe sure neuer to entre into heauen. Here ye may
not gather, that these be lytle or small commaunde-
mentes of God. For Christe speaketh here after the
iudgement of the people. For the scribes and phari-
sees had so taught and cutyed the people to folowe
the lawes and constitucions of men, that gods lawe
was lytle or nothyng regarded. So that Christe
there dyd speake after the maner and reputacion of
them. But surely he that shal teach so, shalbe called
the lest in heauen, that is, he shall not come there at
al. For the pharisees had auanced the lawes, com-
maundementes, ceremonies, tradicions, and inuen-
cions of men aboue the lawes and commandemen-
tes of god. Christ therfoze expouneth the lawe accor-
dyng to the mynde and sentence of God, whiche re-
quyeth euen most pure affections of the herte wher
as the pharisees thought it ynough to fulfyl þe lawe
in outwarde worke after theyr expolicion. Ye haue
hered (sayeth Christ) that it was sayde vnto them of
the olde tyme. Thou shalte not kyll. &c. My frendes
fyrst ye must consyder and note, that it is the father
of heauen that speaketh these wordes, and þe he spea-
keth them to euery one of vs. Nowe what meaneth
he by these wordes? Surely he meaneth herby, that
thou mayest not see neyther with thy body nor with
any membre. But seyng these wordes were spoken
to man, let vs consyder, whereof man is made.
Euery one of vs is made of body and soule. To the
body longeth the heade, feete, armes, and the other
membres

membrs. In the soules or mynde of man do raygne affectiōs, as rancour, malice, hatred, grudge, wrath and enuye. To the body I saye perteyne al thy membrs. Then thou mayst kyll no man with thy heade, that is, thou mayest gyue nō tokē to any other man to kyll, nor yet gyue counsaile to any other to do it. Nor thou mayst kyll no man with thy handes. So in lyke wyse of the mynde, thou mayst not be wroth, nor out of charitie with thy brethre, nor desyre or wyll them any hurte by corrupte affections of thy mynde, yf thou doest, thou surely breakest this commaundement. Howe the Jues and pharisees dyd not vnderstand theyr lawe, but toke it carnally. For they thought if they dyd not kyll outwardly with sword, al was lause. But bycause they were so blynded with ignorance, therfore Christ expounneth them this commaundement sayeng:

But I say vnto you that whosoever is angry with his brother without cause shalbe in daunger of iudgement, & who so euer sayeth to his brother (racha) shalbe in daunger of counsaile. But who so euer sayeth foole shalbe in daunger of hell, fyre.

Racha
is a signe
or a
gesture
of an angry
person.

Surely my frendes to beate malice and angre in herte secretly agaynst thy neyghbour is an offence afoze god (as the aunciente doctoure of the churche saynte Austine noteth) but it is not so greate as to biter it with voyce also, as to cal thy brother racha as who shulde saye, ah, or well. For it is a token of a greater malice whan it breaketh out & is spokē. But it is moze offence to speake it wyth a greater violence, as to saye foole to thy brother in despyte and malice wylling hym hurte, and it is vndoub-

Ed. iij, tedly

On the. vi. sonday.

tedly ryghte damnable, and so be they all thre but yet there be degrees. For loke howe the greife of the offence be spoken and done: so shall the payne be distributed. I saye they be al damnable, but the one is deper then the other. The greater offence be, the moze payne in hel. But nowe a dayes we go further then to saye foole. For we call in despyte hoozmayster, these, hoze son, vilayne, yea traytour, heretique, pharisee, infidele, and not alonely in speakyng, but also in tendinge to auenge and execute our malicious mynde. Oh what a depe damnation hangeth ouer these men. Howe hygh a presumption is thys, to compare wyth God, to auance our selues in Gods rouine and to auenge our selues, which thyng only perteyneth to him. For he sayeth: Let me alone with vengeance and I shall paye it. It foloweth:

Deut. 21

Rom. 12

Therefore yf thou offerest thy gyfte at the aultare, and there remembreth that thy brother hath ought agaynst the, leaue there thyne offering before the aultare. &c. Good people I praye you marke well this maner of speakyng that Chyriste vseth. He bydeth vs leaue there our offering. He differreth no tyme, but sayeth, go by and by, and reconcile thy brother, or els I hate the and thy offeringe. Therefore fyrste reconcile thy brother and then come and offer by thy gyfte. By recodilyng of thy brother is meant to make hym at one, whan thou hast brought hym out of charitie, or hast seperated him out of Chyristes flocke and made him the chylde of euerlastyng damnacion. And this makyng at one, is to byyng him agayne into Chyristes flocke, and to make hym the chylde

Recon-
cile.

chylde of saluacion. Furthermoze if thou perceyuest thy by other offended & angry with the, though thou hast gyuen hym no cause: yet thou arte bydden here of Christ to go, and make hym at one and then come and offre by thy gyfte. After. thys maner thou must offre thy gyfte to þe aultare and wyth a good mynde and glad herte and not grudgyngly. For els, all is nought that thou doest. For where the spirite of god is, there is lybertie. So that we must do al thynges that God commaundeth vs to do, frely with a good mynde and a louyng herte.

Christe sayeth, yf thou offerest thy gyfte. Here therfore thou muste consyder fyrste and knowe whether it be thyne or no, for yf it be not thyne, bynge none. Surely as longe as thou gettest thy goodes wyth true labour & with no deceyte, nor breakyng Gods commaundementes, and yf the pooze man hath no nede of thy goodes, so longe it is thyne owne and thou mayest offre it. But if thou kepest it away fro the pooze man whan he nedeth it, or gettest it by any false meanes deceyuyng the people, than it is not thyne, but thou arte a thefe and doest steale it. Therfore then offre none, but restoze it agayne, for it thou offerest it, it is in vayne, and God abhozreth bothe the and thyne offeryng.

But as touchyng thy tythes and suche offerynges Tythes as the lawe compelleth the to paye vnto thy curate, ought surely thou arte bounde saythfully and truly to pay to be them. Thou mayest not take from the prestes dutie, truly. and gyue it to the pooze, for then thou arte a thefe payde and thou robbest Peter to paye Paule. Gyue therfore to euery one that whyche is hys. Gyue to thy kyng

On the. vi. sonday.

kyng his duetie, to thy pooze & nedye brother that which charitie wyllleth the to gyue, and paye thy curate his duetye, yea though he be neuer so naughtye of luyunge, though he be vicious, proude, ambitious, and though he lye neuer so gloriously and voluptuously.

Peraduenture thou wilt saye: Why shall I paye my tythes and offringes to suche a curate to mainteyne his vnglacious luyunge? Yea forsooth. why? For the church hath so decreed and the lawes hath ordeyned and commaunded. Therfore paye him his duetye with a good wyl, and no doubt thou art discharged towardes God. But he for receyving and spendyng it on that maner is a stronge thefe and shalbe hanged in hel for it, yf he make not amēdes.

In dede yf thou gvest to suche a curate more then his dutye, then thou mayest be a mainteyner of his euill luyunge and naughtynesse. But yf he be a good curate doyng his duetye, prechyng to his parishners the worde of god, gyvng them exēple of good luyunge, and teaching them Christes rule, that they may knowe it and folow it: forsooth to such one thou canst not gyue to much. Why? For thou shalt be sure to haue it agayne whan so euer thou shalt haue nedde of it. For such a charitable man will surely not se the pooze man wante.

Thus my frendes I haue declared vnto you the true ryghtuousnes that Christ requyeth of vs. Ye be here taught to mortifie the affections of y^e harte. Yf ye do this, ye shall shewe youre selues to be in dede ryght and perfyte christen people, the chyldren of saluacion and the enheritours of the kyng dome
of

after Trinitie.

Fol. cvix.

of God. To whom be honour and glory. Amen.

The Epistle on the. vii. soday after Trinitie.

The. vj. chapter to the Romaynes.

Thargument.

An exhortacion to good workes.

Brethren, I wyll speake grolly, because of the infirmitie of youre fleshe. As ye haue geuen your membres seruauntes to vncleannes and to iniquitie (fro one iniquitie to another) even so now geue ouer your membres, seruauntes vnto ryghteousnes, that ye may be sanctified. For whē ye were the seruauntes of synne, ye were not vnder ryghteousnes. what frute had ye than in those thynges, wherof ye are nowe ashamed? For thende of those thynges, is death. But nowe are ye deliuered from synne and made the seruauntes of God and haue your frute to be sanctified, and thende euerlastyng lyfe. For the wages of synne is deathe: but eternall lyfe is the gyfte of God, thoroughe Iesus Christe oure Lorde.

In this lesson (good chrissten people) thapostle S. Paule exhorteth the Romaynes and in them vs al, that nowe syth by þe benefyte of Christes redemption we be made fre fro the cōdemnacyn of synne and be iustified and reconciled to God the father of heauen by the mediacion of Christes bloude whych was shed on the aultare of the croisse for our transgressions and offences: we woll geue our selues to good and vertuose lyuynz. for albeit sayeth S. Paule, ye be enfranchysed and made fre fro synne

Et. i.

and

On the.vii.sondaye

and as who shulde save manumitted as bondemen
be wonte: yet ye be not so utterly free, but ye be styl in
bondage and servitude to ryghtuousnes, that is to
saye, to good lyving and honest conuersacyon. So
ye be free and not free, free from syane, but bonde to
ryghteousnes and good lyving. I speake grossely
humanū and after an humane fashyon sayeth Paule to call
you the bondemen and servauntes of ryghteousnes
But to thys improper and homely maner of spea-
kyng I am dyuen bycause of the weaknes of your
fleshe. I am I saye, fayne to apply & frame my wo-
des accor dyng to your capacitie and vnderstanding
I knowe ryght wel the infirmitie, and the weaknes
of your fleshe, which as yet is not come to the perfe-
ction, no noz can not come to p̄ful perfection so long
as ye be in thys mortall and fraple lyfe. Yea our sa-
uiour Christe hym selfe a lytle before hys departure
out of thys worlde, complayned of the infirmitie of
the fleshe. wherfore my frendes, lyke as before ye re-
ceyued the Gospell of Christ ye haue frely and volū-
tarily giuen and exhibited your membres as slaues
and bonde to serue al naughtynes, all vncleannes &
wyckednes, and that from one wyckednes to an o-
ther euey one worse then other. So now, where as
ye be vnder grace, and become christen persons and
haue receyued Christes Gospell, I exhorte you that
ye woll another whyle serue ryghtuousnes, that is
to saye, that wyth all your myght and force, ye woll
study and applye pour selues to vertue, honest con-
uersation and good lyving. If ye do this, vndoub-
tedly ye shalbe sanctified and made holy in Gods
lyght, whyle thzough p̄ worke and operation of the
holy

holy goost newe motions be created in you, whyche after a certayne maner shal answere to the lawe and satisfie the same though in great infirmitie and weakenes, makyng you with your hert to loue God euē of a good conscience and saythe vnsayned. For so long as ye were in your former state, and knew not Chylte, but lyued in ydolatry and blyndnes of hert scrupng synne: ye were as fre men to ryghtuoulnes, that is to saye, ye serued her not, ye hadde no iustice no ryghtuoulnes in you, ye were not vnder her power and dominion. I praye you than my frendes what profyte, frute, and commoditie toke ye at that tyme of your loose and fre lyuyng, I meane of your synne whyche ye commonly then haunted, whereof nowe that ye be in the state of grace and haue receiued the tpele and also the religion of christen persones, ye be ashamed of. And why be ye ashamed? Truly bycause ye perceiue þ the ende of suche loose and vntruly lyuyng is death, and what death: death euerlastyng, eternall dampnacion in the fyre of hel, where is continual wepyng, and gnashyng of teeth. But nowe good people seyng ye be infraunchysed and deliuered from the bondage and consequently from the condemnacyon of synne: and are become the seruauntes of God: ye haue your frute into sanctification, that is to say, thys frute, this comoditie thys auantage ye haue therby, that ye be now sanctified and made holy and iuste persons in Goddes syght, and your ende shalbe euerlastyng lyfe. For truly so longe as ye were seruauntes to synne, ye coude loke for none other rewarde for none other appende or wages, then death. Death I saye is the

On the. vii. sondaye

Deth is vndoubted stypende of synne and of beastly lyuynge
the was: But contrary wyle, yf ye woll be folowers of rygh-
ges of synne. tuousnes, and force your selues to serue God, bitter-
ly renouncynge the synkynge seruyce of synne: ye

Aug. in
Enchiri
capi. cvi

The
wordes
of saynt
Austine

shall surely haue a farre contrary rewarde, that is
to wyt euerlastynge lyfe, which (as wyrteth saint Au-
stine) is a certayne rewarde of good woꝝkes, albeit
the Apostle calleth it not so here, but he calleth it the
grace oꝝ gyfte of God. Therfoze heken what saynt
Austine sayeth further. A stypende oꝝ wages due foꝝ
the woꝝke of a souldioure is payde and not gyuen, &
therfoze the apostle sayeth, the stypende of synne is
death, to shewe that death is not vnderfuerd lye put
but due to synne. But grace yf it be not frely is no
grace. Ye nusse therfoze vnderstande that euen the
selfe good merytes of man be the rewarde of God
vnto whych whan eternal lyfe is ycladd, that is re-
dyed but grace foꝝ grace: These be saynte Austines
woꝝdes. Wherfoze good people let vs not thynke y
we be fre from good woꝝkes, by the blood of Christ
but rather cleane contray that we be nowe bounde
to good woꝝkes accoꝝdyng to saynt Pauls doctrine
here whych affirmeth that if we serue synne, we shal
be sure to haue the wages of synne euen euerlasting
death. But yf we lyue vertuously and iustly & serue
God, we shalbe sure to haue euerlastynge lyfe not as
a rewarde of duty but as a gyfte and grace of god,
thzough Iesus Christ our Lorde. To whome be all
glawe. Amen.

The gospel on the. vii. sondaye after Trinitie.

The. viii. chapter of marke.

Thargument,

The

20 The myracle of the vii. looues.

Whan there was a verye greate companye, and had nothyng to eate, Iesus called hys disciples to hym, and sayde vnto them: I haue compassi on on the people, bycause they haue nowe bene wyth me thre dayes, and haue nothyng to eat and yf I sende them awaye fastyng to theyr owne houses, they shall faynte by the waye. For dyuerse of them came from tarre. And hys disciples answered hym: where shulde a man haue breade here in the wyldernesse to satisfie these? And he asked them how many looues haue ye? They sayd: seuen. And he commaunded the people to sytte downe on the grounde. And he toke the seuen looues: and whan he had gyuen thanks, he brake, and gaue to his disciples, to set before them And they dyd set them before the people. And they had a few smal fyshes And whan he had blessed, he comaunded them also to be set before them. And they dyd eate and were suffysed. And they toke vp of the brokē meate that was lefte seuen baskettes full. And they that dyd eate, were aboute foure thousande. And he sente them awaye.

In thys gospel, good chrysten people, ye shal note, that they whyche fyrst and foremost do seke for the kyngdome of god and the ryghtuousnes of hys same, can in no wyse perishe and dye for hunger, but that the grace of God doth prouent them in al thynges, as we se in thys hystoie howe tenderly and buselye our Sauour Christ prouiderh for the peoples bode

On the .vii. sondaye

ly sustenance, euē befoze they aske it, sayeng: I haue compassion ouer the people forasmuch as they haue bene now wyth me thye dayes and haue nothyng to eate. Thys then is Chyistes order of fedynge, fyrste to repast y^e soule wyth hys woꝛde, and then to releue the bodye. But the worldly care is contrarie, accoꝛdynge to a Poetes sayenge: O ciues ciues, querēda pecunia primum est, virtus post nummos. That is to saye: O citizens citizens, fyrst seke for money, and after money for vertue. But Chyist sayth: fyrst seke for the kyngdome of God and al these thynges shal be cast vnto you.

Horatis
us in
epist.

An exē
ple of in
fidelitie

Secondely here is described vnto vs an exremple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leauynge gods woꝛde & forgettynge al the myꝛacles whyche Chyist had done befoze, by whyche they ought well to haue gathered that Chyist myght haue fedde thys multitude wythout any vytayll at all, be deceyued by the iudgement of reason whyche onely loketh vpon the thyng pꝛesent, and thynketh thynges only to folow of sure occasiōs only. Surely whyle reason iudgeth thus, it iudgeth wel befoze the woꝛlde in ciuile thynges. But befoze Chyist and in his pꝛesence to cal reason into iudgement, and therupon to despayze of Chyistes power: is certaynly a poynte of infidelitie, namely sythe befoze God there is nothyng impossible. And here furthermoze we haue an exremple in Chyist of greate gentlenes and patience, whiche reiecteth not the vnfaithfull disciples.

matix.

The time
of Gods
help.

Thyrdly, here is pꝛescribed vnto vs the tyme whan Chyist is wont moſte of all to help, whyche is euen then

then when no occasion is presente, but whan reason
bitterly despayreth of her argumentes or coniectu-
res. So Chyrit in this history suffereth hys Apost-
les a lytle whyle to delude them selues wpth the ar-
gumētes of theyr owne reason, that he myght bypnyng
them to the vtter denyall of themselves & also that
they myght lerne to flee to the almyghtines of god
wherby he is able to helpe, euen there where no oc-
casion of helping is offred. We be neuertheles here
taught and admonyshed, not to despise such occasi-
ons of temporal luyng as be offred vnto vs. for
Chyrist of his almyghtines myght haue made bread
of stones, or myght haue caused foode to haue rai-
ned downe frō heauen, or if he had wolde, he myght
haue fedde the ppeople onely wpth the vertue of hys
woorde. But Chyrist doth none of all these, but taketh
the bzeade and the fewe fyshes whych by occasion
was ministrd vnto hym, and by hys blessinge of
bzeade, maketh bzeade: and of fysh, fysh.

fyynally we be here instructed and taught, that bo-
dely foode and sustenance wpth all other necessa-
ries of our lyfe commeth vnto vs by the only prou-
dence and blessinge of God, yea euen then whan we
thynke least of it.

Wherof oze good people accorpyng to the lesson of
this gospel, let vs fyrst seke for our soule health and
foode, as we se the people dyd here, and doubt we no
thyng, but God wyll prouyde well ynough for our
bodely foode. Let vs not do as the Romane citizens
dyd which fyrst sought for money and then for ver-
tue, but let vs fyrst seke for vertue and for the kyng-
dome of God, and then wpythout inache sekynge the
rest

On the. vii. sondaye

rest shalbe aboundantly gūe vs. Let vs not trust to much to our owne carnall reason as the apostles dyd here, but let vs thynke nothyng impossible to God, yea let vs be full assured that he woll healepe whan he seeth beste hys tyme, beyng througely persuaded that all thynges come by the large blessing of God. To whom be all glozy. Amen.

The Epistle on the. viii. sonday after Trinitie.

The. viii. chapter to the Romaines.

Thargument.

Of the mortification of the fleshe.

BRethren, we are detters, not to the fleshe to lyue after the fleshe. For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorowe the spirite) do kille the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirit of bondage to feare any moare, but ye haue receyued the spirite of adoption, wherby we crye: Abba, father. The same spirite certifieth our spirite that we are the sōnes of God. Yf we be sonnes then are we also heyres: the heyres I meane of god and ioynte heyres with Christ: yf so be that we suffre wyth hym, that we maye be also glorified together wyth hym.

First in thys Epistle we be taught, good christen people, that after we be ones grafted by the sacramente of baptisne into the holy communion of christen persons and therupon througely the intercession and mercyes of Christes most holy bloude shew
to;

we ought
to mortify
our lustes

for vs be iustified and reconcyled to the father of heauen: we ought nowe not to lyue accoꝝdyng to the lust of the fleſhe, but bitterly to mortifye the desires of the same, and to do the woꝝkes of the ſpīte, that is to ſay, not fleſhly woꝝkes but ſpirituall woꝝkes, honeſt, vertuous, & charitable woꝝkes, the ſpende and reward wherof is cuerlaſtyng lyfe, whereas the reward of them that do otherwyſe and that lyue after the fleſhe is death without ende. And here the Apoſtle Paule ſerterh befoze our eyes aſwell the promyſes as the thꝛetnynges & terrours, wherewith he frayth vs away from carnall woꝝkes, and exhorteth vs to the mortification of the fleſhe and vnto ghosly woꝝkes whiche be ſemyng for chꝛiſten men to vſe. To the carnall woꝝkes he yeldeth for reward death, and conſequently eternal damnacyon. To ſpirituall and good woꝝkes in place of reward he aſcrybeth lyfe, wherein the godly parſons do here in this woꝝlde lyue holply, and after his woꝝlde ſhall enioye eternall lyfe.

Secondly, we be here taught by S. Paule that yf we be right Chꝛiſtiā, I meane yf we lyue not after the fleſhe, but after the ſpīte and chꝛiſtianiſ: we be ſure to be the ſons and chyldꝛen of God. And on the contrary ſyde yf we lyue otherwyſe, we be vndoubtedly the chyldꝛen of Satā. And foꝛasmuch as there Two ſpi
rites. be two ſortes of ſpītes; the ſpīte of feare oꝝ bondage, and the ſpīte of adopcyon, wherof the fyrſt pertaineth to wycked perſons, and the other pertaineth to the good & godly perſons: therfoze ye ſhall vnderſtande that they whiche haue the ſpīte of bondage do al that they do coactly and not of a fre hert

On the .viii. sondaye

these be the chyldzen of the law or letter and be mere hypocrites. But they whiche do good workes euen of a free hert & not as compelled by feare of the lawe but euen of loue, these be the ryght chyldzen of god, these be the true christians, these haue the harte and the grace in all ther necessittes to crye to God theyr father and to call hym Abba father and to aske of him with certayne and sure sayth all that they want whiche is necessarye for them to haue. These haue peace of conscience, wherby they beynge iustified and led of the spirite of god, be thoroughly perswaded in theyr conscience, that by the merites of Christ they haue God their mercifull Lorde and father, whiche wyl bothe helpe them and here them in theyr nede. Of this peace speaketh S. Paule in p. v. Chapter of the Romaines, saying. Nowe then that we be iustified by sayth, we haue peace towarde God by our Lord Iesu Christ. But of the scruple feare wher with all hypocrites & no true christians by indowed

1. Io. iiii. saynt John wyrteth in this wise, feare is not in loue but perfect loue cōstereth for the feare, because feare hath torment.

The office of the holy ghost, that is to say, to certifie vs of our enheritaunce whiche we receyue in Christ Iesu. With this confyrmacion of the holy Ghoste were all sayntes and holy men sealed euen as many as constantly stode and persisted in the confession of Christe and weiche at this daye do persyst. And for this cause dothe the Apostle oftentymes wyshe and desyre to suche as he wrote, the strengthnyng of the holy ghost, as to the Ephesians, where he sayth.

for

For this thyng do I do we my knees that ye maye
be strengthened by his holy spirite. And of this of-
fice or p. operitie whych the holy goost hath, he is of-
tentymes called the earnest, the pledge, the gage, the
seale, or certificate.

Ephe. i.
ii. cor. i.

Finally we be here instructed, that albeit we surely
knowe we be the heyres of God and felowe heyres
with Christ, yet neuertheles it behoueth vs to be glo-
rified by tamping and mortifyinge of oure lustes,
by patient sufferinge of tribulation and displeasu-
res na the apostle layeth here. Heyres wth Christe
yf so be we suffre wth hym that we may also be glo-
rified wth hym. Whertoze my frendes yf we couet
to be of the saued nombre: let vs accorde to S.
Pauls exhortacion, kyl the lustes of oure fleshe to
thyntent we maye lyue and walke spiritually. Then
in all oure nedes we shall as lounge chyliden be
bolde to call to our moost tender and kynde father
for succoure. Then shall we be certified by the holy
goost, that we be the sonnes and heyres of God, and
coint heyres wth Christ wth whome, yf we suffre
wth hym, we shall also be glorified. To whome be
honoure and gloire per in finita secula. Amen.

the way
of glori-
fyenge
vs.

The Gospel on the. viii. sonday after Trinitie.

The. vii. chapter of Matheu.

Thargument.

Signes wherby to discern false teachers.

Iesus sayd vnto his disciples. Bewate of false
prophetes, whych come to you in shypes cloa-
thyng, but inwardly they are rauenyng wolues.
Ye shall knowe them by theyr frutes. Do men ga-

1 f. ii.

ther

On the .viii. sondays

ther grapes of thornes: or fygges of thystle: Euen so euery good tre bringeth forth good frutes. But a corrupte tre, bryngeth forth euell frutes. A good tre can not brynge forth bad frute : neyther can a bad tre brynge forth good frutes. Euery tre that bryngeth not forth good frute, is hewen downe, and cast into the fyre. wherfore, by theyr frutes ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the wyll of my father, whych is in heauē, he shal entre into the kyngdom of heauen.

Foasmuche as (good chysten people) it is harde to knowe false teachers and theyr doctrine: therfore our Sauour Christ thought it not ynough to bydde vs beware of them, but he addeth also certain tokens and spgnes wherby we maye casely descerne and knowe them. They come (sayeth Christ) vnto you in shepes clothynge, but inwardlye they are rauenyng wolues. They come vncalled, vnappoynted, vnsent of God, naye sent rather of the deuell to blase and sowe abrode the wycked learnynge & doctrine yther of the byshop of Rome, or of the cursed Anabaptistes, or of the sacramentaries, or bycally to conclude of some other vngodly and detestable heresykes. The Lorde of heauen kepe vs and preserve vs all from theyr infections. They come I saye vn- sent for, accordynge to the sayenge of the prophete

Ic. xxiii

Hieremye. Currebant & ego non misi eos. They ranne and I sente them not, sayeth the Lorde. In outward appearance they seme moost holy men

men and of great simplicitie. But sorely accordinge to the comon prouerbe they be foxes or rather wolues cladde in laines skynnes. They be lyke paynted and gape sepulchres, whyche be sayde wythout & full of all stynche and carien wythin. They come in shepes clothynge. What beast is moze simple, moze harmeles, yea moze profytable also to the common welth then the shepe? But what be these false teachers inwardly? Inwardly sayeth Christ they be rauenouse wolues. The wolues propertie is to raue, to rent, to spoyle, to deuoure the shepe. But nowe how shall we kepe vs and beware of these woluythe preachers? By theyr frutes, sayeth Christe, ye shall knowe them as who shulde saye. Yf they be good men in dede and ryght teachers and no hyprocrites I meane no counterfeyte nor deceiuable preachers, they must nedes bypnge forth good and godly woꝝkes, euen such woꝝkes as God comaundeth them to do, and not woꝝkes of theyr owne deuyfynge & fantaspenge, but such as God alloweth, and whych procede of a fayth vnfayned. And not only they woll do them but also teache the same to other, eue as Christ and hys Apostles wold haue them taught & as they themselues taught them, not that by them we shuld iustifye our selues as the proude and gloricuse pharisee dyd that Christ speaketh of in the. xliiii. chapter of Luke, but that we shulde accordynge to theyr
Ioh. x.
lu. xlviii.

exmple of the lowly publicans cōfesse our selues synners, and desyre gods mercy. The good and ryghte preacher woll teach the people vnfaynedly to truste & repose themselues in Christ, to stycke to the merities of hys passion, & verely to reuounece theyr owne
 ff.iii. rygh

On the. viii. sondaye

rightuousnes and merytes in gods syght. He woll
teache them neuertheles to mortifye theyr carnal af
fections and to do good woꝝkes euē of a fre harte
oz eis þ accoꝝdyng to Paules rule they declare them
Ro. viii. selues not to be the chyldzen of God. For yf sayeth
Paule, ye lyue after the fleshe, ye shall dye. But yf ye
mortifye the dedes of the body thꝛough the spirite
ye shall lyue. But agayne he wol teache them not to
Rom. vi. clayme haue as of duetye for theyr woꝝkes sake;
but rather for the promyse sake. For thꝛough death
be the wages of synne, yet eternall lyfe is no wages
but (as Paule calleth it) the gyfte of God, thꝛough
Jesus Christ our Lorde. Yea he woll teache them
whan they haue done altogether, yet to confesse and
saye that the be vnyꝛofytable seruauntes. These I
saye be the frutes of good teachers, these be the gra
pes, these be the figges that come of the good trees.
They that teache oz lyue otherwys be naughtye &
corrupte trees, & theyr frutes that they byꝛnge forth
be thornes and thysles. And I passe not thꝛough dy
uerse false teachers haue dyed moost cōstantly and
patiently in theyr erroneous opinions, as many pa
pistes, and also Anabaptistes & sacramentaries haue
done in our tyme, and as it is redde that ceratyne he
retiques named Donatistes dydde in olde tyme.

Austine. Whose erreure S. Augustine confutynge wyꝛteith,
that in a chꝛistian man the sufferynge of death is not
to be consyꝛdered, but the cause of sufferynge, that is
to wyt, whether hys doctrine be such that he ought
to suffer death for, by the cōmaundemēt of God.

Seconde, we be here taught that wyꝛked & euil
doctrine can not endure but as an euil tree whych
beareth

bereth no good frute is hewen downe and caste in to the fyre: euen so it is wyth cruel doctrine and wyth the teachers therof. Let men buylde vpon the foundation of Christ what they woll, surely yf they buyldynge be stubble or haye that is to saye yf it be no sounde & sure doctrine, the fyre at length woll bryne it vp. But yf the buyldynge be golde, sylue, or ppreciouse stones, it shall stande agaynst all tempestes. As we se at thys dape how the papistical doctrine at the touch stone of gods worde appeareth in the lyknes what it is, and how it begynneth to vanyshe awaye euerywhere, wher the gospell is preached. But the pure worde of God abyrdeth for euer. 1. cor. iii.

Finally Christ doth teach vs here, that these glorious and holy hypocrites whych in outward appearance and in name appeare christians speakynge alwayes of god, but doynge nothing & god byddeth them do, shal not entre into the kingdome of heuen. But they shal come thither, whych haue Christ, and the gospell not in theyr mouthes onely, but in theyr hartes also, whych do the wyl of Christ and lyue as the gospell teacheth them. These shall enheryte the kingdome of heauen, where they shall lyue eternally in all ioye wyth the father, sonne, and holy goost. To whome be gloire. Amen.

The Epistle on the .ix. sondaye after Trinite.

The .i. Epistle to the Corin. the .x. Chap.

Thargument.

Gods vengeance vpon euell lyuers and idolaters is here set forth in examples vnto vs.

Wetheren

On the .ix. sondaye

BRetheren, we shulde not lust after euil thynges as they lusted. And that ye shulde not be wor-
shynppers of ymages, as were some of them, accor-
dyng as it is written: The people sat downe to eat
and drynke, and rose vp to playe. Neyther let vs be
defyled wyth fornicatiō, as some of them were
defyled wyth fornicatiō, and fel in one daye .xxiii.
thoufande: Neyther let vs tempte Chrilte, as some
of them tempted, and were destroyed of serpentes
Neyther murmure ye, as some of them murmured
and were destroyed of the destroyer. All these thin-
ges happened vnto them for examples: but are writ-
ten to put vs in remembraunce, whome the endes
of the worlde are come vpon. wherfore let hym
that thynketh he standeth, take hede, lest he fall.

Ther hath none other temptacion taken you, but
such as foloweth the nature of man. But God is
faythfull which shal not suffer you to be tēp-
red aboue your strength: but shal in the myddes of the
temptacion make a waye, that ye maye be able to
beare it.

THIS lesson my frendes of the holy apostle saint
Paule conteyneth certayne notable examples
of gods vengeaunce and punyshment whych he toke
vpon the vnfaithfull fathers of olde tyme, whych
where as God had moost plentyfully heaped vpon
them hys innumerable benefytes & graces: yet they
euer abode vnfaithfull and wolde not in any wyse
chaunge nor amende theyr naughty and beastly ly-
uynge. And therfore they suffered horrible puny-
ment

mentes aswell for their mybeleue as for theyr cuell
 and detestable lypung. All whiche thinges (as saith
 the apostle, chaunced vnto vs in figure, that is to
 wytte, that we shulde thereby learne to feare God,
 to beleue in God, to amende our lyfe, to geue our sel
 ues to good woorkes, and not (bearing our selfe bold
 vpon vaine and ydle saythe) to force not howe we
 lyue as many swete bryethzen and newe gospellers o;
 rather false bryethzen and false gospellers at this day ^{Falſe}
 do, which thinke they offende not what soeuer they ^{gospellers.}
 do, but that they haue full remission of their synnes
 euen in the myddes of their abhominable lypunge
 bycause they perswade them selues to be chosen and
 sanctified befoze the begynninge of the worlde. O
 Lord, what a deuelysh and damnable persuation is
 this? What spirite of erreure, what deuell occupieth
 and vexeth these men thus to thynke? And yet they
 woll be counted great clerkes and alledge nothyng
 but scripture for them, they be full of sainte Paule.
 But they helpe saynt Paule and they falssepe scrip-
 ture. For saint Paule misreporsted is not S. Paule
 Nor scripture that is wrested is not scripture. Lette
 these persons then beware the soden vengeaunce of
 God whiche hangeth ouer their hcade. For yf God
 spared not the Israelites vnto whome he had hea-
 ped so many benefites and whiche were his chosen
 and peculiare people, surely he wil not spare vs, nei-
 ther shall our baptisme, our hearyng of gods word
 nor his grace that we haue receiued any thing helpe
 vs, onles we constantly continue and abyde in oure
 religion and chaunge our lyfe into better. So then
 we be here monished, that those alonly be saued and

On the. ix. sondaye.

do entre into the lande of promise, which stande fast
to the ende, as Chyiste sayeth in an other place. He
that continueth to the ende, shalbe saued. These ex-
amples then of the fathers be warninges and figu-
res vnto vs, that we shulde not lust after euell thin-
ges as they lusted, as that we shulde not be ydola-
ters that is to saye, that we shulde not gyue to crea-
tures suche honour as is due only to God the crea-
tor and maker of al thinges, as the Israelites gaue
to their golden calfe, and as the byshop of Rome do
claime at this day to haue, whiche wold haue Em-
perours, kynges, and Princes, to fall downe pro-
strate on the grounde and to worshyp hym, euen as
mar. iiii the deuyl wold haue had Chyist to do to hym. Wher
foze in so doyng he resembleth the deuell and is no
better then an Antichyist, forasmuch as such honour
is due only to God. As Chyist there declareth alled-
ginge scripture for him. Furthermoze that we shuld
not commyt fornicacion, as they dyd, as the hysto-
rye of Phinees telleth, for whiche despylunge of them sel-
ues there fell in one daye. xxiii. thousande. Also that
Nu. xxv we shulde not tempte Chyiste, that is, that we shulde
do nothyng contrary to fauour and despyse suche
meanes and remedies as God hathe appointed for
vs to vse in all thynges, as the Israelites dyd, and
therefoze were destroyed of serpentis, as it is red in
the. xxi. chapter of Numeri. Finally that we shulde
not grudge and murmoure agaynst God of an am-
bitious mynde, sekynge sediciously and cōtenciously
another calling then God hathe appoynted vs un-
to, as Chozebai, Dathan, and Abiron dyd, and were de-
stroyed of the destroyer. All these thynges I say be-
fell

sell, to be examples, p^residentes and fⁱgures, to ad-
 monysh vs, howe God taketh vengeaunce vpon such
 dissolute and careles liuers, and to put vs in remem-
 brance which be now in p^r latter dayes of the world
 wherfoze my frēdes be that thynketh that he stāde
 that is to w^ryt, that he ryghtly perceiueth and vnder
 standeth all thynges and walketh now iurely in the
 knowledge of God, so that he despyseth all other in
 comparison of hymselfe and iudgeth euey man at
 his pleasure, let hym take hede lest by reason of hys
 surenes and p^rydē he fall agayne from grace, from
 vnderstandyng and from the knowledge of Gods
 worde. Howe albeit many temptacions haue assaul-
 ted vs, & that we haue therby also gone astraye, yet
 we ought to comforte and lyfte by our selues w^rth
 thys ryght comfortable sentence of S. Paule, that
 the temptacion whych hath take vs is humane, and
 suche as commonly chaunceth to men. But God is
 faythfull and iust of the p^roimyse whiche he maketh
 to such as feare and stand in awe of hym. For surely
 he woll not suffre vs to be tempted ouer that we be
 able to beare, acco^rdyng to the petticion in our pater
 noster. Let vs not be led into tēptacion. For doubte-
 les God tempteth no man to euell, but euey man is
 tempted of his owne concupiscence and fleshe when
 god permitteth it so to be. But god shal in the myd-
 des of the temptacion (if with earnest p^rayer ye woll
 desyre him) make a waye that ye shal be able to beare
 it. Let vs then (good peole) yf we be true ch^risten
 persons and do answere to our name, stande in awe
 suer of God, not tempte hym, not prouoke hym to
 angre and vengeaunce, but mekely and lounyngly

On the .ix. fondeye.

woꝝke and walke as he hath comaunded vs to walke
So shall we haue eternal blesse with God. To who
be all gloꝝye, prayse, and imperie foꝛ euer and euer.
Amen.

The gospel on the .ix. fondeye after Trinitie.

The .xvi. chapter of Luke.

Thargument.

¶ Of the ryche man and of his stewarde.

Iesus put forthe a similitude vnto hys disciples,
sayenge: There was a certayne ryche man why-
che had a stewarde and the same was accused vnto
hym that he had wasted hys goodes. And he called
hym, and sayde vnto hym: Howe is it, that I heare
this of the? Gyue accomptes of thy stewardshype:
For thou mayest be no longer stewarde. The ste-
warde sayde wythin hymselfe: what shal I do? For
my maister taketh from me the stewardshyp. I can
not dygge, and to begge I am ashamed. I wotte
what to do, that when I am put out of the steward
shyp they maye receyue me into theyr houses. So
whan he hadde called al hys maysters detters toge-
ther, he sayde vnto the fyfste, howe moche owelste
thou vnto my maister? And he sayde: an hundred
tonnes of oyle. And he sayd vnto hym: take thy byl
and fytte downe quykly, and wryte fyfste. Than
sayde he to an other: howe moche owelste thou?
And he sayd: an hundrede quarters of wheate. He
said vnto him: Take thy byl, and write foure score
And the Lorde commended the vnynste stewarde,
bycause

because he had done wysely. For the chyl dren of this world are in their nacion wyser, then the children of lyght. And I saye vnto you, make you fren des of the vnyghteous mammon, that when ye shall haue nede, they may receyue you into euer lastyng habitacions.

God people, bycause these wordes before reher sed are so spoken in parable, and are so wyap ped in wyndels that yet they seme to haue a face of a thyng done in dede and lyke an hystory: I thynke it muche profitable, to tary somewhat in them. And though we may fynde in our hartes to beleue all þ is here spoken to be true: yet I doubt whether we maye abyde that these wordes of Christe shoulde per tayne to vs and admonysh vs of our duety, whych lyue after such sorte, as though Christe whan he spake, any thyng regarded not the tyme that came after hym, neyther prouyded for vs, or any matters of ours, as some of the philosophers thought, which sayd, that God walketh by and downe in heauen, & thynketh neuer a deale of our doynges. But erre not you so, sticke not you to such imaginacions. For if ye inwardly beholde these wordes, if ye diligently rolle them in your mydes, & after vn wynde them, ye shal se our tyme much touched in these inuolutes. Ye shal perceyue that God, by this exemple shaketh vs by the noles, and pulleth vs by þ eares. Ye shal perceyue bety playne, that God setteth before our eyes in this similitude, what we ought moste to see and what we ought sonest to folowe. For Luke say eth, the Lorde spake these wordes to his disciples.

These
be the
lusty Es
picurians

The pa
rab les.
of Christ
to vs.

On the ix Tondaye

wherfore let it be out of doubte, that he spake them
to vs, whyche euen as we woll be counted Chyistes
disciples, so we be, yf we be good stewardes and do
our duty. He sayd these thinges partly to vs, and he
spake them partly of hymselfe. For he is that ryche
man whiche not onely had but hathe and shall haue
euermore, I say not one but many & sundry stewar-
des euen to the ende of the world. He is man, seying he
is God and man. He is ryche, not only in mercy, but
in all kynde of rychesse. For it is he, that gyueth vs
all thynges aboundantly. It is he, of whose hande
we receyued, both our lyues, and other thynges ne-
cessary for the conseruacion therof. what man hath
any thyng I praye you, but he hathe receyued it of
his plentifulnes. To be shorte, it is he, that not only
gyueth vnto vs in most large maner hys gracypoule
blessyng, but also openeth hys hande and spyleth al
beastes wyth the same. Neyther can hys treasure
be spente, howe muche so euer he lashe out, howe
muche so euer we take of hym, hys treasure tarpyeth
styll, euer taken, neuer spente. He is also the good
man of the house. The church and congregacion is
hys housholde whych ought with all diligence to be
fedde not only with bodely meates but also with his
worde and hys sacramentes. These be hys goodes
inmost precious, the bestowyng and mynistracyon
herof, he wolde byshops and curates shulde haue,
ij. co. iiii whych thyng saynt Paule affirmeth, sayeng: Let
men esteeme vs as y mynisters of Chyist and stewar-
des of Gods mysteries, But I praye you what is
to be looked for in a steward. Chys surlly, that he
be founde fapthfull, and that he truely lape out the
goodes

Thomas

goodes of his lord, that he geue meate in tyme, giue
 it I say, and not sel it: meate I say, and not popson.
 fynally let hym not slacke and differre the doinge
 of his office, but let hym do his dutie when tyme is,
 and whē nede requirerh it. This is also to be loked
 for, that he be suche one as God hath called and put
 in office, and not one that cometh vn-called, vn-sent
 for, not one that of hym selfe preasumeth to take ho-
 nour vpon hym, he must I say be a steward of dutie
 & not a steward at lybertie. What is to be loked for?
 Surely, yf all thys þe I saye, be requyred in a good
 minister, it is much lyghter to wylsh them all in eue-
 ry one, than to fynde one any where that hath them
 al. Who is a true & faithfull steward? He is true, he
 is faithfull, that coynerh no new money, but taketh
 it redy coynd of the good man of the house, and nei-
 ther chaungeth it, no: clippeth it, after it is taken to
 hym to spende, but spendeth euen the selfe same that
 he had of hys lord, and spendeth it as his lordes
 commaundement is, neyther to his owne auantage
 utteringe it, no: as the lende seruaunt dyd, hydynge
 it in the ground. Now yf a faithfull steward ought
 to do, as I haue sayd, I pray you ponder this well,
 whether in chrystedome al haue bene hitherto faith-
 ful stewardes o: no: I pray you was there not some
 that despisinge the money of the lord, as coppe and
 not curraunt, eyther coynd new them selues o: els
 bittered abzode that was newly coynd of other, som
 tyme either conterfaitinge the worde of god, o: els
 mynglyng it (as tauerners do, which bytwe and be-
 ter the euell and good both in a potte) sometyme in
 the stede of goddes worde, blowynge oute the drea-
 mes

A sayth

full ste

warde.

ma. xxy

Thomas

On the ix. sondaye

mes of men: whyle they preached to the people, the redemption that cometh by Christes death to serue only them that dyed before his commyng that were in the tyme of the olde testament, and that nowe redemption and forgyuenes of synnes purchased by money, and deuised of men, is of valure & strength, and not redemption purchased by Christe. Be these the faythful stewardes of Gods misteries, or rather fals destroyers of them whom God neuer put in office but rather the deuell set the ouer a miserable familie, ouer an house miserably ordered & entreated: Happy were christendome, if such preached seldom. And yet it is a wonder to se these, in theyr generation, to be much more prudent and politike, than the faithfull ministers are in their generation, while they go aboute more prudently to stablyshe mennes dreames, than they do to holde by gods commaundementes. Thus it cometh to passe that workes which bying gaynes, wil workes, mennes fantasies be set vp, and christia workes, necessary workes, fruteful workes, be troden vnder foote: Thus the euell is muche better set out by euell men, than is the good by good men: because the euell be wiser than the good in theyr generation. These be the false stewardes, whome all good and faythfull men euery daye accuse vnto the riche maister of þe household, not without great heuynes, that they wast his goodes whome he also one daye woll call to hym and saye vnto them, as he dyd to hys steward when he said, what is this that I heare of the: Here God partly wondereth at oure unkyndnes and falshode, partly chydeth vs for the and beyng bothe full of wonder and ready to chyd asketh

A Generall
reuerendia
william

asketh vs: What is thys that I heare of you? As
 though he shulde saye vnto vs, all good men in all
 places complayne of you they accuse your couetise,
 exactions, your tyranny. They haue despyred in you
 a longe season, & yet despyre diligence and southfast-
 nes. I commaunded you, that with al diligence and
 labour ye shulde fede my lytle flocke both bodyly
 with your tempoꝝ all goodes and rentes whiche be
 for that purpose deliuered vnto you, and also gost-
 ly with my worde. But what do you? Ye busylly
 fede youre selves, from daye to daye, wallowynge in
 delytes and ydlenes. I bad you teach my commaun-
 dementes and not your fantasies, and that ye shulde
 seke my gloꝝy & my vauntage: you teach your own
 tradicions, and seke your owne gloꝝy and profyte.
 You pꝛeach very seldome, & whan ye pꝛeach, ye do
 nothyng but snappe them that pꝛeach truly, as much
 as lieth in you, so that it were moche better suche not
 to pꝛeach at al, than so to pꝛeach. Oh, what heare I
 of you? You that ought to be my stewardes, what
 other thyng do you, than applie all your studye to
 byng my lytle ones to enuy, shame, rebuke, pea-
 more then this, ye pull them into perylls, into pꝛy-
 sons, and as moche as in you lyeth, to cruel deathes.
 To be shorthe, I wolde that my people shulde heare
 my doctrine, and at couenient tymes read it also as
 many as wold: your care is not, that all men in ipe
 heare it, but all your care is, that none shulde reade
 it, bycause ye be astrapde that they by the readynge
 shulde vnderstand it: & vnderstandynge, learne to re-
 buke pour nigardnes, vnfeithfulnes, & slothfulnes
 This is your geueracion, this is your bestowynge
 H.i. of

John

On the .ix. sondaye.

of my treasure: this is your wylsdoine. In this generation, in this bestowing, you be most politike, most wyttie. These be the thynges that I heare of youre demeanour. I wysshed to heare better reaporthe of you. Haue ye thus deceyued me? or haue ye rather deceyued your selues? Where I had but one house, that is to say, the church, and this so dearly beloued of me that for þe loue of her I dyd put my selfe forth to be slayne & to shed my bloude: this church at my departure, I committed vnto your charge to be fed, to be noryshed, and to be made much of. My pleasure was ye shuld occuppe my place: my desyre was, ye shulde haue bozne lyke loue to this church, lyke fatherly affection, as I dyd. I made you my stewar-des, yea in matters of mooste importaunce. For thus Luce. x. I taught openly: He that shulde heare you shulde heare me: He that shulde despyce you shulde despyce Mat. xvi me. I gaue you also keys, not earthly keys, but he- uenly. I lefte my goodes þe I haue euer moze moost highly esteemed, that is, my worde and sacramentes, to be dispensed & ministred of you. These benefytes I gaue you: and do ye gyue me these thanks? Can ye fynde in your hartes thus to abuse my goodnes? Haue ye thus deceyued me? No no, ye haue not deceyued me, but your selues. My gyftes & benefytes toward you, shalbe to your greater damnacon. Because ye haue despised þe gentilnes & clemency of the mayster of the house, ye haue ryght well deserued to abyde the rygour and sharpnes of the iudge. Come forth than, let vs se accompte of your stewardshyp. In horrible and fearefull sentence: ye maye haue no longer my goodes in your handes. I voyce to wepe at

Exortio ad
x. 10. 10. 10. 10.

at, & to make men tremble. You se my frendes, you se, to what euel, & euel stewardes must come to, your labour is payde for, yf ye can so take hede, that no such sentence be spokē to you. Nay we must all take hede, lest these threatenynges one daye take place in vs all, as wel vs of the clergye for myspendyng the spirituall treasure, as you of the laytie for myspendyng the tempozall treasure, wherof god hath made vs stewardes. wherfore good people at the lest way let vs take exemple & folow the policie of þe worldly steward þe our sauour Chyiste here telleth his tale of, to thintent we shulde do the same. This worldly steward whan he sawe he was accused to his lord that he had wasted his goodes, thought thus with hym selfe. what shall I do: my lord wol surely take from me my stewardshyp. Wygge I can not, and to begge I am ashamed. wel, I woll at lest way make me frendes of my lordes goodes, that whan I am remoued out of myne office, they maye take me into theyr houses for the kyndnes and good turnes that they shal haue receyued at my handes. So whan he had called together all his lordes detters, he said to the fyrst: what owest thou to my lord? He answered, an hundred tonnes of oyle. Than the steward to him said: Take thy wyptyng and syt downe quykely, & wypte for an hundred but fyfthe. My lord is very ryche, I woll that by my meanes thou shalt wyne the one halfe. This done he sayd to the other. Howe muche owest thou? He answered, an hundred quarters of wheat. The steward also bad hym syt downe and wypte in his byll but foure scoze. For (sayth he) my lord shal not elyppē twentye taken awaye, but to

H. ii. the

On the .ix. sondaye.

he, whiche arte a pooze man, it may do pleasure. In lyke wyse he dyd with the rest of hys lordes detters. Howe thys dysceyte and polycye yf thys tcmpozall ryche man had espied, he wolde surely haue punished his stewarde. But yet the Lorde Iesus for an example of liberalitie, commended and praysed vnto hys discples the disceitfull but yet wyse policie of thys stewarde, and to the imitation and folowing of him he prouoketh all vs chrysten men and by the same rebuketh our slouthfulnes, in asmuch as worldly wyse men and suche as serue thys worlde are wyser and moze busye in prouidyng for themselves the sustenance of the body, then we be whiche ought to forsake the vanities of this worlde and folowe the thynges þe be euerlastyng. The chyl dren of thys world (sayeth he) are wyser than the chyl dren of lyght in theyr nacion. My frendes ye shal vnderstand þe our sauour Chyist in this sayeng, touched þe slouth and sluggishnes of his: he dyd not alowe the fraude and subtyltie of other, neither was he glad þe it was indeede as he had sayde, but complayned rather that it shuld be so: as many men speake many thynges, not that they ought to be so, but that they are wont to be so. Haye, this greued Chyist, that þe chyl dren of thys worlde shulde be of moze policie than the chyl dren of lyght, which thyng yet was true in Chyistes tyme, & now in our tyme is most true. who is so blynd but he seeth this cleraly, excepte perchaunce there be any that can not discern the chyl dren of the worlde from the chyl dren of lyght. The chyl dre of the worlde conceiue and byyng forth moze prudently, and thynges conceiued and brought forth, they nouryshe & mayn tayne.

seyne wth much moze policie, then do the chyldre of
 lyght. w^{ch} thynge is as sorowfull to be sayd, as it
 seemeth straunge to be heard. whan ye h^{ere} the chyl-
 dzen of the worlde, you must vnderstande the worlde
 as a father. For the worlde is father of many chyldre
 not by fyrst crea^{cyon} & worke, but by imitacion and
 loue. He is not only a father, but also the sone of an
 other father. If ye knowe ons his father, by and by
 ye shal knowe his chyldzen. For he p^{ro} hath p^{ro} deuill to
 his father, muste nedes haue dyuelyshe chyldzen.
 Now p^{ro} deuill is not only taken for father, but also
 for p^{rin}ce of p^{ro} worlde, that is, of worldly folke. It is
 all one thynge or not much difference to say chyldzen
 of the worlde, and chyldzen of the deuill, accor^{dyng}e
 to that, that Ch^{rist} sayd to the Iues. Ye are of your
 father p^{ro} deuill: wher vndoubtedly he spake to chil-
 dzen of this worlde. Nowe seyng the deuill is both
 autho^r & ruler of darknes in which p^{ro} childre of this
 worlde walke, or rather wander, they hate deadly
 both the lyght, and also the chyldzen of lyght. And
 hereof it com^{me}th, that the chyldre of light neuer or
 very seldome do lacke persecucion in this worlde,
 wherunto the chyldzen of the worlde, that is, of the
 deuill do byng the. No man there is but seeth, that
 these vse much moze policie in p^{ro}curinge the hurte
 and damage of the good, than those in defendyng
 themselves. Therfore gather you the disposicion of
 the chyldzen, by the disposicion of the fathers. You
 knowe this is a p^{ro}uerbe much vsed, an euyl crowe,
 an euell egge. Than the chyldzen of this worlde, that
 are knowen to haue so euell a father the worlde, so
 euell a grandfather the deuill, can not chose but be

The
WorldeThe
deuell.
Iho. xii.

Io. viii.

Prouers
be.

Ih. iii.

euell

On the. ix. sonday.

A descri-
ption of
the deu-
ell,

The ge-
nealogy
of the
deuell,

rue! Surely þe fyrste heade of theyr auncester was
that deceptful serpent the deuell a monster mostrous
aboue all monsters. I can not holly expresse hym, I
wote not what to call hym, but a certayne thyng al
together made of the hatred of God, of mystrust in
God, of lyenges, deceites, periuries, discordes, man-
slaughters, and to saye at one worde, a thyng con-
geled, heaped vp, and made of al kynde of myschefe
But what go I about to discrine particularly the
deuels nature, whan no, reason, no power of mans
mynde, can compzise it: This only I can say as in a
grosse summe, of the whych all we(oure hurte is the
moze) haue expercience, þe deuell is a stinkyng pud-
del of al vyces, a foule fylthy channell of all mysche-
ues: & that this worlde, hys issue, euen a chyldre mete
to haue suche a father, is not muche vnlyke hys fa-
ther. Than this deuell beyng such one, as can neuer
be vnlyke himselfe, No of enuy his welbeloued lem-
man begat the worlde, and after left it with discorde
at nours. which worlde after it came to þe ful growe
had of many concubynes, many sonnes. He was so
plentypfull a father, and had gotten so many chyldre
of lady pryde, dame goltony, maystres auarice, lady
lechery, and of dame subtyltie: that nowe harde and
scante, ye maye fynde any corner, any kynde of lyfe,
where many of hys chyldren be not. In court, in cou-
trey, in cytie, in village, in coledge, in cotage, in tem-
poraltie, in clergie, yea where shal ye not fynd them?
Howbeit they þe be secular & lay men at not by & by
chyldre of þe worlde: neither yet be they forthwith the
chyldre of lycht, that are called spiritual and of the
clergie. No no, as ye maye fynde amonge the laytie
many

many chyl dren of lyght: so amonge the clergie (ho w
much so euer we chalenge these holy tytles vnto vs,
and thinke them only due to vs: Vos estis lux mun-
di, peculium Christi. &c. Ye are the light of \bar{p} world Math. v
the chosen people of Christ, a kyngely presthode, an
holy narvon, and such other) Ye shall I say amonge i. pet. ii.
vs of the clergie yet fynde many chyl dre of \bar{p} world
bycause in all places the worlde getteth many chyl-
dren. Amonge the laye people the world ceaseth not
to bynge to passe that as they be called worldly, so
they are worldly in dede dyue headlong by worldly
desyres, in so muche that they may ryghte well seme
to haue taken as well the maners as the name of
theyr father. In the clergie the world also hath ler-
ned a waye, to inake of men spirituall, worldlynges,
yea and there also to forme worldly chyl dren where
wyth greate pretense of holynes and crafty colour
of religion they vtterly desyre to hyde and cloke the
name of the world, as though they were ashamed of
theyr father, which in wordes and outwarde signes
do crye out vpon the world (being neuertheles theyr
father) but in harte and worke, they colls and kysse
hym, and in all theyr lyues declare themselves to be
hys babes: in so muche that in all worldly poyntes,
they farre passe and surmounte those, that they call
seculars, laye men, men of the worlde. The chylde so
diligently foloweth the steppes of hys father, neuer
lackynge the ayde of hys grandfather. The chyl-
dren of lyght haue policie, but it is lyke the poecie
of the serpente, and is toynd wyth douthe simpli-
citie. They ingender nothyng but simply, sayth-
fully, and playnly, euen so doynge all that they do.
And

Chyl dre
of lygh-
res poli-
cie,

On the. ix. sonday.

And therfore they make the caslyper be combyed in
theyr ingendryng, & be the moze ready to take wron
ges. But the chyldren of this worlde haue worldly
policie, forly crafte, honnestly crueltie, power to do
hurte, moze than eyther Aspis or Basiliscus, inge
ndryng and doyng all thynges craftely, deceptfully,
gylefully. which (as Ambrothes and such sturdy
and stoute hunters beyng full of simulacion & dissi
mulacion, befoze the Lord) deceyue the chyldren of
lyght, and combye them easely. Hunters go not forth
in enery mans syght, but do theyr matters closely, &
with practyse of gyle & deceyte ware enery day moze
craftier than other. The chyldren of this worlde be
lyke crafty hunters, they be mysuamed chyldren of
lyght, they so hate lyght, and so study to do the wor
kes of darknes. If they were þ chyldre of light they
wolde not loue darknes. It is no maruayll, þ they
go about to kepe other in darknes seing they be the
selues in darknes, from top to toe ouerwhelmed w
darknes, darker thā is þ darknes of hel. wherfore it
is well done in all orders of men, to put a difference
betwene chyldren of lyght, & chyldren of the worlde,
bycause great deceyte aryseth in talkyng the one for
the other. For is it a lytle deceite, when they that the
common people take for the lyght, go about to take
the sonne and the lyght out of the worlde. But these
be easely knowen, both by the diuersitie of myndes,
and also by theyr armour. For where as þ chyldre
of light are thus minded, that they seke theyr aduer
saris helth, welth, and profite w losse of theyr owne
commodities, and oftymes with þ iopardy of their
lyfe: The chyldren of the worlde contrary wyse haue
suche

suche stomakes that they woll soner se them deade,
 that do the good, then susteine any losse of tempoꝛal
 thynges. The armoure of the chyldzen of lyght, are
 fyrst the word of God, whych they euer set forth, and
 wyth al diligence put it abroade, that as much as in
 them lyeth, it may byyng forth the fruite: after this, pa
 cience and prayer, with the whiche in all aduersities
 the lord comforteth them. Other thynges they co
 mitte to God, vnto whom they leue all reuēgement.
 The armour of the chyldzen of the worlde, are some
 tyme fraudes and deceptes, somtyme lyes & money:
 By the fyrst, they make theyꝝ dreames, theyꝝ tradici
 ons: by the seconde, they stablyshe and conspyne the
 same, be they neuer so fonde, neuer so agaynst scrip
 ture, honesty, reason. And if any man withstand the,
 cuen wyth these weapons they procure to slee hym.
 Thus they bought Christes death, the very lyghte
 it selfe: and darkened him after his deth. Thus they
 bye euery day the chyldzen of lyght, & obscure them,
 and shall so do vntyll the worlde be at an ende. So
 that it may be euer true, that Christ sayd. The chyl
 dzen of the worlde be wyser in their nacion then be þ
 chyldzen of light. These wordlynges pul downe the
 lyuely sayth whiche worketh by charitie & loue, and
 sette vp another sayth, another confidence of theyꝝ
 owne makynge as in pardōs and such trompery: the
 chyldzen of lyght contrary. These wordlynges sette
 lytle by such workes as God hath prepared for our
 saluacion, but they auauunce tradicions and workes
 of theyꝝ owne inuencion: the chyldzen of lyghte con
 trary. The wordlynges, if they espye, profite, gaines
 lucre in any thyng, be it neuer suche a tryfle, be it ne

Armure
of worl
des chil
dren.

Armure
of the
chylde
of lygte

On the .ix. sondaye.

uer so dānable, they preache it to the people; and defende it wyth toth and naylor. They can scarce disallowe any abuses of thynges, albeit they be intollerable lest in disallowynge the abuse, they lose parte of theyr profite. The chyldren of the light, contrary put all thynges in theyr degre, best highest, next, next, the worst lowest. They extoll thynges necessary, chrystian and cōmaunded of God. They pull downe wyll wyorkes fayne by men, and put them in theyr place. The abuses of all thyng they earnestly rebuke. But yet these thynges be so done on both parties, and so they both do gendre, & chyldren of the worst & the best. Theyr selues wyser than the chyldren of lyght. Neyther the chyldren of the worst be onely wyser, than the chyldren of lyght, but are also some of them, amonge themself, muche wyser then the other in theyr generation. For albeit, as touching the ende, the generation of them al, is one: yet in thys same generation, some of them haue moze craftely ingēdered, than the other of their felowes. For what a thyng was & ones euery. Cyere, was brought forth in Rome of & chyldren of this world, & how much policie it was made it is a wonder to heare. How som brought forth Canonizations, some Expectations, some pluralities and vnions, some totquottes, and dispensations, some pardons, and these of wonderfull variety, some stationaries, some Jubilaries, some pocularies for dyynkers, some manuaris for handlers of reliques, some pedaries for pilgrims, some discularies for kylles: some of them engēdered one, some other such fetures, and euery one in that he deuised, was excellent, politike, wyse, yea so wyse, that wyth theyr

they? wylsdomie they had almost made all the worlde
fooles. But yet they that begotte and brough forth
that they? olde auncient purgatorie pycke pource, I
meane that whyche was swaged and coold wyth a
grape streers coule put vpon a deade mans backe, to
the fourth parte of his sinnes, that that was vtterly
to be spoyled, and of none other, but of the most pru
dent lord the byshop of Rome, and of hym as ofte
as him lyked: they, I say, that were the wylse fathers
and brochers of thys purgatorie, were doubtles, the
wylsest of al they? generaciō: and so farre passe both
the chyl dren of lyght, and also the rest of they? com
pany that they bothe are but fooles, yf ye compare
them with these. It was a pleasant deuise, and from
the begynnyng so profitable to y? seyners of it, that
almost, I dare boldly saye, there hath bene no empe
rouer that hath gotten moze by taxes and tallages
of thē that were alyue, than these the very and right
begotten sonnes of the worlde gotte by deade men
nes tributes and gyftes.

But what go I about particularly to recount vnto
you the wonderfull craftes and policies of the chyl
dren of this worlde: Suerly no tonge, no oracion is
able to expresse them, they be so many and so sondry?
Wherfoze my welbeloued frēdes, were it not a right
foule shame for vs Englysh men, for vs, I say, that
pretende vtterly to detest and renounce the fraudes
and policies of the byshope of Rome and of all hys
limmes, and to ensue the true religion of Christ and
whiche counte out selues y? chyl dren of the lyghte,
were it not I say a shame y? these worlclinges shuld
haue such a foresight, prudence, and wysdoin in they?

On the .ix. sondaye.

kynde for thynges transitorie, which be of smal ba-
lure and mere vanities, and that we shuld be slacke
and negligent by doyng of oure officies and duties
towards our neighbours to gette vs þe rewardes
of euerlastyng lyfe, namely sicke euery one of vs be
cause of þe incertayne terme of this life ought euer
to be in a redynes and to awayte when the Lorde of
heuen wol say vnto vs as was here sayd to the stu-
ard. Gyue accomptes of thy stuardshyppe, for thou
mayst be no lengar stuard. Thys tyne, because it is
both vncertaine to euery man & also shorte, we must
therfoze hasten vs to bestowe our erthly substaunce
vpon the poze wherby to gette vs a paspozte to eter-
nall lyfe. For so shall it come to passe, that the good
dedes & benefytes whiche other folke haue done, we
shalbe made partakers of, whyl we helpe them with
our goodes. For assuredly he þe wyth hys worldly
substaunce healpeth the prophete I meane him that
setteth forth Christes worde, the same shall receyue
the rewarde of the prophete, & shalbe reliued in sem-
blable wyse in the kyndome of heuen wyth þe good
dedes of the prophete or preacher. And therfoze the
Lorde sayeth here in thys place: Make you fren-
des of the Mammon of iniquitie. As who shulde saye:
Se þe ye prouyde for yourselues in tymes, accordyng
to the temple of this prudent and politike stewart.
Get you good fren-
des of an euell thyng, that whan
at the lordes commaundement ye shalbe compelled
to departe from thys tente & pauilion of your body,
they may receyue you into euerlastyng habitacions.
It is an happy chaunge, whan earthly thynges be
chaunged for heauenly. What thyng is byler, or
goeth

Make
you frē-
des of
the wy-
ked mā-
mon.

goeth further from vertue, than the goodes of thys
worlde: They are scante at any tyme gotten wyth-
out fraude, wythout deceyte, and crafte, neyther is
there any other waye of keepyng and augmentynge
them, than of gettynge them. It is (no doubt) an
onerouse, and a chargeable possessiō, and in þ meane
season neyther sure nor longe lastynge. For truely
they folowe not they? mayster, whan he departeth
hence. But wyth these yet maye he bye the thyng
that is euerlastynge, and that maye do hym good in
the lyfe to come. So shall it come to passe, that that
thyng, whyche yf it be layde bp, maketh a man wyc-
ked and subiecte to many cares, the same if it be wel
bestowed, is become an instrument of the most chry-
sten ryghtuounes, whyle both he is releued of hys
necessities which serueth the gospel, and a rewarde
retourneth with much gaynes to the gyuer. Wher-
fore my frendes to conclude, yf we wyl not be lyke
these chyldren of the worlde, whom I haue spoken
of, let vs hartely loue the lyghte, let vs walke in the
lyght and let vs so be the chyldre of lyght whyle we
are in thys worlde, that we may shyne in the worlde
þ is to come byght as the sunne. Let vs accordyng
to our sauoure Chrystes aduertisement & counsaile
here, playe the partes of the wyle steward. Let vs
make vs frendes of our money and wordly goodes
in bestowyng them: not vpon pardons as þ byshop
of Rome teacheth vs, but vpon our pooze and ned-
yng neighbours, to thintente that they may receyue vs
agayne, whither into they? owne houses to geue vs
dynner for dynner, cote for cote, money for money. No
but into euerlastynge habitaciōs and tabernacles in

It iij.

heauē

On the x. soday.
heauen, there to haue fruition of all celestall toyce
wyth the father, sonne, and holy ghoſte. To whome
be all honoure, all glorye, all imperie for euer and
euer. Amen.

The Epistle on the x. soday. after Trinitie.

The .i. Epistle to the Corin. the .xij. chap.

Thargument.

The diuersitie of the gyftes of the holy ghoſt.
Brethren, ye knowe that ye were Gentyles,
and wente your wayes vnto domme ymages,
euen as ye were led. wherfore I declare vnto you
that no man speakyng by the spirite of God, desi-
eth Iesus. Also no man can saye that Iesus is the
Lord, but by the holy ghoſt. There are diuersities
of gyftes, yet but on spirite. And there are diffe-
rences of administracions, and yet but one Lorde.
And there are diuerſe maners of operacions, and
yet but one God whyche worketh all in all. The
gyfte of the spirite is geuen to euery man, to edifie
wythall. For to one is gyuen thorowe the spirite,
the vtraunce of wysdome, To another, is gyuen
the vtraunce of knowledge by the same spirite
To another is gyuen fayth, by the same spirite. To
another, the gyftes of healing, by the same spirite.
To another power to do myracles. To another,
prophecie. To another, iudgement to discern spi-
rites. To another, diuerſe tonges. To another, the
interpretaciō of tonges. But these al, worketh euen
the selfe same spirite deuidyng to euery man a se-
uerall gyfte, euen as he wyll.

The

The auncient fathers (good people) which ordey-
ned thys Epistle to be redde thys dape in the
churche, thought it (no doubt) ryght necessary, that
there shuld be some certayne tyme appoynted in the
churche, to intreate of the gyftes of the holy ghoſte,
wherwytch he hath adourned & furnyſhed one mem-
ber of the ſame beſore another to thintent that they
whych haue the mo gyftes, ſhulde the moze labour
and the rather helpe other. And therfoze Chyiſt ſayd
to hys diſciples. He that is the greater man of you,
be he the ſeruaunt of thother. The occaſion that mo-
ued ſaynte Paule to wyte theſe thynges of gyftes
ſemeth to be this. The worde of God whan it is pu-
rely and ſincerely preached, can not be abyde ne ſuf-
fred of the deuell, who is the moſt ſwozne enemye of
the pure word. He cometh therfoze by and by, and
attempteth, al the meanes poſſible, eyther, betterly to
deſtrope it, or at leaſt way to blotte it with ſalce doe-
trine, as we ſe þ thynge to haue come to paſſe in our
tyne not wythout greate conſuſion. The Apoſtle to
remedye theſe inconueniencies, wytteth theſe thyng-
es concernynge gyftes, bycauſe that of pryde and
baryngloze whych is conceived by great gyftes of
god, ſundrye ſectes and cōtencions, be wont to ryſe.
Yea the deuell hath no redyer waye to take awaye
gods worde, than to make vs puffed vp wyth pryde
in our learnynge & knowledge, and ſo to ſet vs toge-
ther by the eares, whiche meane alſo the deuell bleſd
in the church of the Corinthians, in whych one pur-
ſued another vnchyiſtianly for theyr gyftes.
Some there were whiche deſpyled the gyftes of the
holy ghoſt, as at this dape there be ſome whych deſ-
pice

The occaſion
of thys
epiſtle.

On the .x. soday.

pice the expositions and interpretations of all holy doctours and fathers of the church, leaning only to theyre owne wryt & exposition, some which despise liberal sciences, and good artes, some whiche saye that the knowledge of the tonges do no good in the church. But this is the strayght waye to take away gods word. For when preachers preache or lay man shal streyne amonges themselves of vayne glozpe: there must the pure worde of God needes be adulterated & corrupted wryth infinite sectes:

Fyrst therfore saynte Paule in this epistle putteth the Corinthians in remembraunce of the state of theyre former lyfe that they lyued in before they came to the knowledge of gods worde. For there is surely no argument eyther greater or stronger to stepe men from taking pryde of theyr gistes, than is this, to put them in mynde of theyr former state and conuersation that they were in, whyle they were oute of grace & walked in blindnes & ydolatrie. For what other thyng were we, before the knowlege of gods worde, than wycked paynys and ydolaters: From whych inconueniencies and euels, whan we are deliuered by grace, I praye you what occasion doeth now remaine for vs to be proud: In that we be turned of wycked paynys into christians, it is not our merite. Furthermoze where as of ydolaters we be made the true worshypers of God, neyther can we ascribwe this to oure owne powers. That we haue gyftes now beyng vnder the Gospell, by whose benefite commeth it: Surely not by our owne merite. By whose than: By the bountifulnes and benefyte of the holy goost. What gloziation than remaineth
buto

vnto vs: For sothe thys, that we maye saye we were
 wycked panyms, who: shypers of ydols, & enemyes
 of God, but nowe throughe y grace & fauour of God
 we be deliuered from so great euels. Afoze y worlde
 it wolde seme a great folie & madnes, a man to gloze
 and boast in other mens benefites. But what a grea
 ter folie and madnes is it, as the Corinthyans dyd,
 to gloze in the gyftes of God, whyche do chaunce
 vnto men of mere grace, and y but onely for a tyme
 of thys lyfe: Assuredly my frendes the chiefe arro
 gancie inflacion o: puffynge vp wyth pryde whyche
 some men vpon they: synguler gyftes at thys daye
 haue, spryngeth peincipally herby, that they cōsider
 not what they were befoze the openyng and reuela
 cion of the gospel. Hetherto pertayneth the sayeng
 of Paule in the. viii. chapter of the fyrst epistle to y
 Corinthyans. Scientia inflat. Knowledge maketh a
 man swell in pryde, as who shulde saye: When men
 knowe that they be no longer vnder the condemna
 cion of the lawe but in the state of grace, thys know
 ledge, namely if it be not rightly vnderstanded, ma
 keth many men proude, arrogant, puffed vp, negli
 gent, slacke in the office of charitie, and ouermuche
 spirituall, whych ostentymes wyth great contempte
 of other do gloze of they: gyftes and take a pryde in
 them. But agaynste thys inflacion and pryde (as I
 haue sayde) there is remedy moze souerayne for vs,
 then often to cal agayne to our remembraunce our pri
 stine and former state of lyfe, which thyng thapostle
 Paule befoze the rest of the Apostles doth mozte di
 ligently in all hys epistles & namely in thys epistle.
 To thys agreeth that whych he sayeth in the fourth

The cause of arro
 gancie in
 gospelles

Scientia
 inflat.

On the .x. sondaye.

i.co. iiii chapter of this epistle. What haste thou that thou hast not receyued the same befoze: And yf thou hast receyued it, why doest thou bragge?

Secondly we be here taughte who is the chiefe authour and cause of these gyftes, that is to say, the holy ghost and what is his principal office and the greatest gifte of al, that is to say, to endow vs with the knowlege of Christ, out of which gyfte the other specyall gyftes do flowe none otherwise then out of a quicke springe. For Christe beinge knowen and apprehended by a lyuely faith, whiche faith is euer in a redynesse whan occasiō serueth, to worke by charitie and to fructifie, is the cause that we receiue the holy ghoste and all his gyftes, accorpyng to the sayeng of the prophet. When he ascēded vp to heuē he led captiuitie a prisoner, and gaue gyftes to men. This assencion is yet daylye accomplished in vs, when by the arde of the holy ghost we knowe Christ and take holde of him by lyuely faith, who beyng knowne & apprehēded, sendeth vnto vs, moze abundantly the holy ghost, and endoweth vs with gyftes. To saye then that Christe is the Lord, is the very gyft of the holy ghoste wherupon all the reste of the gyftes be founded & layde, as appeareth by the verse of the psalme aboue remembred: Ascendit in altum captiuā duxit captiuitatem, dedit dona hominibus. And surely, who soeuer hath thys gyfte of the holy ghoste, that he can saye Christe to be the Lord, may sone be made also partaker of the other gyftes. But he that desieth Christ, he y calleth Christ Anathema he can be partaker of no gyftes of the holpe ghoste. They call Christe Anathema, whyche denye hym to be

Psalm.
lxxvi.

he Lorde, whyche thyng is as muche to say, as to denye hym to be the sauiour of the worlde, whyche hath ouercome death, and whyche nowe wyth great power raygneth ouer synne, death, and the deuell. It is also to denye Christ to be our iustice, sanctificacion and redempcion, who furthermoze lyke a most valiaunt Lorde protecteth, defendeth, and sauieth vs from all euels. Anathema is a Greke worde & signifyeth a layeng a syde or separacyon of gyftes which were offred vp to goddes and whyche was lawfull for no man to remoue out of theyr place. Euen so do hypocrytes set aparte Christe, and vse not hym, but the workes of theyr owne inuencion, to such hypocrites Christ is Anathema, that is to saye, a cast awaye a thyng accursed, abhoyred, and detested as in lyke wyse the Iues by Anathema do signifye an execracion or cursyng, as saynt Hierome also wytnesseth.

Anathema
what
it is.

Hierom

Thyrdly the apostle doth here teache vs the final vse and ende of all gyftes, whych is vnitie and concord, so that we must knowe, that the holy ghost as he is one, so he gyueth his gyftes to men to the vnitie and edificacion of the churche and not that men shulde after a contencious and vncharitable sorte be proude and glorie of theyr gyftes & talentes that God hath endowed them wyth. These men preache rather for bayne glorie and to wyne them prayse of men, than to edefye the christen stocke. wherfore they haue theyr mede and rewarde. Let vs then my welbeloued brethren cease of all such contencious & vncharitable boasting & despyllynge of others that haue not the knowledge which vs haue. If they offende, let vs rather gently and charitably monyssh

On the .x. sondaye.

them betwene them and vs, and not rayle, triumphe
detracte noꝝ defame them wꝝth vnsympnge names.
Let vs call to mynde what we were oure selues and
what we be of oure selues. Lette vs remember that
what soeuer we haue, the same we haue receyued of
gods grace and not of owne proper powers. Thus
doyng, we shal edifye our bretheren and systerne, we
shall declare, that we be in dede the persons that we
be named, that is to saye, chꝛisten men and women,
folowers of Chꝛiste, and spynally inherittours of
euerclastyng blesse prepared foꝝ vs by the
father of heauen. To whome be all
gloꝝye and prayse woꝝlde
wythout ende.

A M C N.

The gospell on the .x. sondaye after Trinitie.

The .xix. chapter of Luke.

Thargument.

¶ The punishment of such as despise goddes
woꝝde and how Chꝛist casteth out byers . n. sel
lers in the temple.

WHan Iesus drew nyghe to Ierusalem, he be=
helde the cytie and wepte on it, sayyng: Yf
thou knew the thynges which belonge to thy peace
in thys thy daye, thou woldest take hede. But nowe
are they hydde from thyne eyes. For the dayes shal
come vpon the that thyne enemyes also shall caste
a banke aboute the, and compasse the rounde, and
kepe the in, on euery syde, and make the even yth
the grounde, and thy chyl dren whiche are in the.
And they shall not leaue in the one stone vpon an

oth. r

other, bycause thou knowest not the tyme of thy visitacion. And he went in to the temple, and began to caste out them that sculde therin, and them that bought, sayeng vnto them: It is written, my house is the house of prayer: but ye haue made it a den of theues: And he taught dayly in the temple.

Esai. vi
Hier. vii

A sermon vpon thys Gospell.

My welbeloued frendes in Chyſt ye ſhal vnder-
ſtand ꝑ God is right good and much mercyful
towardē vs. Father of mercy and god of all conſo-
lation is he as ſaynt Paule ſayeth. And yet for all
that we muſte take good hede, that we do not abuſe
the hygh benefyte and commoditie of hys mercyfull
nes & goodnes as they of Jeruſalē hath done. lyke
as in thys ſtoꝛye we rede. we ſe how Jeſus Chyſte
was come for to byng them grace for to teache and
to ſaue them, and they haue reſuſed him. It was for
that cauſe only that he wepte whan he dyd. beholde
the cytie as is now made mēcion in the goſpell. And
in that ꝑ he hath wepte he hathe wel ſhewed that he
wold not couet the deathe nor the daimnation of the
ſinner. He did not wepe for the ruyne and fal that he
knew ſhuld enſue of the ſayre houſes, of the towers,
and great edificies and buyldynges, but he beway-
led the loſſe, the ruyne, and daimnation of the people
He ſayde O Jeruſalem yf thou dyddeſt knowe the
thynges that belonge vnto thy peace euen in thys
thy daye, thou woldeſt take hede. As yf he had ſayd,
yf thou kneweſt thy myſery, & the conſuſion, & deſo-
lation whych is to come to the, and ſpecially yf thou
dyddeſt knowe it in theſe dayes whan I am deſcen-

kk.iii.

ded

On the .x. sonday.

ded from heauē for to make thy peace with God my
father and get the remysyon of thy synnes, yf thou
(I saye) dyddste knowe it: thou shuldest haue good
cause for to wepe with me. But nowē all this is hyd
den from the, thou fearest nothinge for because that
thou carest for nothing. But the dayes shal come in
the and thyne enemies shal enutron the with bul-
warkes. &c. Now my frendes by desolation and con-
fusion tempo: all of them of Ierusalem which wold
not beleue nor receiue Iesu Christ, is figured & spi-
rituall confusion which shal come vnto them which
yet wyl not receyue hym nor folowe him and which
make resistence against hym & his gospel of whom
the nombꝛe is greate. For whom also Iesus Christe
knowing the destruction that was to come hathe
wept. Those whiche thinke to be saued by any other
meanes then by hym and which haue their fayth &
they hope in any other then in hym and by him, su-
rely they haue not yet receyued hym, and euyl shal
come vnto them. For God alone is the object of the
fayth, hope, and charytie of chrysten men. Then folo-
weth that after he was arryued there, he entred into
the temple and dyoue out of it the byers and sellers.
God (yf hys pleasure were) I hertely beseeche hym to
bysite agayne hys holy temple I meane the church
of chrysten men and women and the house of prayer
where as he alonly ought to be serued and wor-
shipped by hys subiectes in spirite and veritie. And that
it wolde please hym to caste out those whych shalbe
founde byers and sellers by simonye and couetous-
nes and that wold resyst hys moste holy and sacred
worde and that wyl let that the seruice of god in spi-
rite

Ioh. iiii

rite and verite be not accomplisshed accordynge as he wolde by his ryghte holy worde and ordenaunce to be serued and honoured. Unto hym be all glozpe and honour in infinita secula; Amen.

The Epistle on the. xi. sondaye after Trinitie.

The. i. epistle to the Corin. the. xv. chap ter.

Thar argument.

20 The resurrection of the deade.

BRethren, as perteynyng to the Gospel whyche I preached vnto you, whyche ye haue also accepted, and in the which ye continue, by the which also ye are saued: I do you to wete, after what manner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrst of all I delyuered vnto you, that whych I receyued: howe that Christ dyed for our sinnes, agreing to the scriptures: And that he was buried, and that he arose agayne the thyrde daye accordyng to the scriptures: and that he was sene of Cephas, than of the twelue. After that was he sene of mo then fyue hundred brethren at once: of whyche many remayne vnto thys daye, and many are fallen a slepe. After that appeared he to Iames, then to all the apostles. And last of all he was seene of me, as of one that was borne oute of due tyme. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, bycause I persecuted the congregacion of God. But by the grace of god, I am that I am. And hys grace which is in me, was not in vayne.

The

On the .xi. sonday.

THe thyng good people wherfoze saynt Paule
beyng in thys woꝛlde toke moſte thought foꝛ,
and the which he had moſte at hys harte nexte Jeſu
Chriſte, was foꝛ to knowe howe euery churche dyd
gouerne and entertayne themſelues in the Goſpell
of Jeſu Chriſt, to thintent that if peraduenture any
went out of the waye of trouthe, he ſhulde be foꝛthe
with redreſſed as ſpecially he doth ſhewe in þe epiſtle
of thys daye. He admonyſeth and reduceth in me-
moꝛy vnto the Coꝛinthians principally two thynges
on the which all the fayth and al the aſſuraunce and
hope of chriſten men is founded. The fyrſte is that
Jeſus Chriſt is deade foꝛ our ſynnes. It is a woꝛde
whyche ought well to be impꝛinted in the hartes of
chriſten people, oꝛ els one ought not noꝛ is not woꝛ-
thy to be called chriſtened. Jeſus Chriſt is deade foꝛ
our ſynnes (ſayeth ſaynt Paul) Then we be no moꝛe
in dette foꝛ our ſynnes ſyth that Jeſus Chriſt hath
ſatiſfied and payde foꝛ vs. Noꝛ alſo we ought no
moꝛe to ſerue vnto ſynne ſeyng that by hys deathe
he hath wylled to cauſe ſynne to dye in vs yf ſo be
we beleue ſtedfaſtely in hym. The ſeconde thyng
whyche he reduceth in memoꝛy vnto the Coꝛinthians
and to vs, is that Jeſus Chriſt hath ben buried and
is ryeſen to lyfe agayne. Thys is it where on þe hope
of the chriſten people ought to be founded. Foꝛ if þe
heade be ryeſen agayne to lyfe in triumphe & gloꝛye,
in lyke caſe ſhall the membyes ryeſe agayne. They
ſhal ryeſe agayne buto grace and vnto ſpiritual lyfe
in thys woꝛlde and vnto gloꝛye and lyfe eterall in
the other. As ſaynt Jhon ſayeth in hys Apocalypſ:
Apo.xx Happy ſhal they be and holy is he which hath parte
in

in þe fyrst resurrectiō, the secōd death hath no power
ouer them. Some false preachers wolde haue tour-
ned the Corinthyans from the sayd sayth & for thys
cause dothe saynt Paule warne them so busely, say-
eng: My bryethren I do you to vnderstand and I do
reduce to your memoꝝy the good newes whych I
haue preached vnto you I meane the gospell which
ye haue receiued by sayth to þe whych ye haue stayed
your selues and by the whych ye shalbe saued if you
folow it. Let you to wyt for what reason & in what
fashyon I haue preached it vnto you yf ye haue re-
membꝛaunce thereof, yea yf ye haue not beleued in
hayne. fyrst that whych I haue receyued of God
whych he hath bene to me disclosed. what? Chyste is
deade for our synnes accordyng as it is wyrtten as
it hath bene sayde befoze & wyrtte by the prophetes.
Then he sayeth he hath bene buryed and is risen a-
gayne to lyfe. And for to confirme the same þe moze,
he sayeth moze ouer, that Iesus Chyste after hys re-
surrection hath bene sene by Peter and after by the
xii. apostles and sythin hath bene sene by .v. brydꝛen
bryethren beyng together. As yf he had sayde: You
ought to be well assured of thys for as much as these
mysteries haue not bene shewed vnto me alone, but
the holy wyrtynge doth wytnesse þe same. And also
they vnto whom he hath appeared after hys resur-
rection which be of greate nombꝛe. Certes who soe-
uer leseth the hope of resurrection, the same also le-
seth all spirituall consolacion and comfozte. Then
after he cometh to speake (in a great humilitie) of
the grace which Iesus Chyste hath gyuen him. And
after all (he sayeth) he hath bene sene by me, he hath

On the .xi. sondaye.

appeared vnto me whyche am as an abortiue creature. For I am the least of the Apostles whyche am not worthy to be called an apostle, for I haue persecuted þ church of God, but I am that I am, apostle amonge the Gentyls in fayth and in trouth. I am that that I am not by my woorkes, not by my merites, but by the grace of God. And hys grace (sayeth he) hath not bene ydle in me. As yf he wolde saye: I haue not hyd the talent of golde whych my mayster & lord Iesu Christe toke me to bestowe, but I haue made it to gayne more thā any other. I haue laboured more aboundauntly then they all. But not I yet, but the grace of God which is in me. Saynt Paule in speakyng of hys owne person and of hys grace whyche he receyued of God speaketh vnto vs teachyng vs by hys exemple that we ought to presume nothing of our selues but to yelde al vnto God and vnderstande that all cometh from hym. The ecclesiastes sayeth speakyng of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke manner we must sende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wyth hym into hys glozpe for to prayse hym, exalte hym, and perpetuallly to glozise hym. Amen.

The gospell on the .xi. sodaye after Trinitie.

The .xviij. chapter of Luke.

Thargument.

The parable of the Pharise and Publicane.
Iesus put forth this parable vnto certayne which trusted in them selues that they were perfite, and despy sad

despised other. Two men went vp into the temple to praye: the one a Pharise and the other a Publicane. The pharise stode and prayed thus wyth himselfe: God I thanke the, that I am not as other men are, extorsioners, vniust, aduoutrers, or as thys publicane. I fast twyse in the weke. I gyue tyth of all that I possesse. And the publicane standyng as farre of, wolde not lyfte vp his eyes to heuen, but smote vpon hys brest, sayenge: God be merciful to me a synner: I tell you: thys man departed home to hys house iustified, more thā the other. For euery one that exalteth himselfe, shalbe brought lowe: And he that humbleth hymsefe shalbe exalted.

My frendes and brythren in our sauour Christ Iesu, I do you well to vnderstande, that there was somtyme amonges the Iues and is yet at this day amonges christen folke a certayne pharisaicall kynde of iuste or ryghtuous persons, whyche haue theyr confidēce and trust in theyr owne workes and whych presumptuously seke to themselves laude & prayse of iustice therby, where as afore God as wit: *Psalm.* uelleth the prophete there is no ryghtuous persone. *xliii.*

Neither dyd they only stande folishly in theyr owne conceptes and pleased well themselves, but also in comparison of themselves they dysprayed and also despised others as synfulle and worldlye persones, where as in very dede the humblenes and modestie of suche as be synners and the condēnation of them selues wyth request of mercy is muche more regarded and is more acceptable to God, than is þe proude and arrogant workyng of such pharisaical persons.

On the.xi.fondaye.

appeared vnto me whyche am as an abortiue creature. For I am the least of the Apostles whyche am not worthy to be called an apostle, for I haue persecuted þ church of God, but I am that I am, apostle amonge the Gentyls in fayth and in trouth. I am that that I am not by my woorkes, not by my merites, but by the grace of God. And hys grace (sayeth he) hath not bene ydle in me. As yf he wolde saye: I haue not hyd the talent of golde whych my mayster & lord Iesu Christe toke me to bestowe, but I haue made it to gayne more thā any other. I haue laboured more aboundauntly then they all. But not I yet, but the grace of God which is in me. Saynt Paule in speakyng of hys owne person and of hys grace whyche he receyued of God speaketh vnto vs teachyng vs by hys exemple that we ought to presume nothing of our selues but to yelde al vnto God and vnderstande that all cometh from hym. The ecclesiastes sayeth speakyng of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke manner we must sende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wyth hym into hys gloire for to praysse hym, exalte hym, and perpetually to glorifye hym. Amen.

The gospel on the.xi.fodaye after Trinitie.

The.xviij.chapter of Luke.

Thargument.

The parable of the Wharfe and Publicane.
Iesus put forth this parable vnto certayne which trusted in them selues that they were perfite, and despy sad

despised other. Two men went vp into the temple to praye: the one a Pharise and the other a Publicane. The pharise stode and prayed thus wyth himselfe: God I thanke the, that I am not as other men are, extorsioners, vniust, aduoutrers, or as thys publicane. I fast twyse in the weke. I gyue tyth of all that I possesse. And the publicane standyng as farre of, woldenot lyfte vp his eyes to heuen, but smote vpon hys brest, sayenge: God be merciful to me a synner: I tell you: thys man departed home to hys house iustified, more thā the other. For euery one that exalteth himselfe, shalbe brought lowe: And he that humbleth hymsefe shalbe exalted.

My frendes and bꝛethꝛen in our sauour Christ Iesu, I do you well to vnderstande, that there was somtyme amonges the Iues and is yet at this day amonges christen folke a certayne pharisaicall kynde of iuste or ryghtuous persons, whyche haue theyꝛ confidēce and trust in theyꝛ owne woꝝkes and whych presumptuously seke to themselves laude & prayse of iustice therby, where as afoze God as wit- Psal. xliii.
nesseth the prophete there is no ryghtuous persone.

Neither dyd they only stande folishly in theyꝛ owne conceptes and pleased well themselves, but also in comparison of themselves they dysprayed and also despised others as synfulle and woꝝldlye persones, where as in very dede the humblenes and modestie of suche as be synners and the condēnation of themselves wyth request of mercy is muche moꝝe regarded and is moꝝe acceptable to God, than is þꝛ proude and arrogant woꝝkeyng of such pharisaical perſons.

On the.xi.sondaye.

wherfoze against such pharisaical rightuous folke
and foze the cōfozte of such sinners as displease them
selues and be hartely soze foze they? mysoꝝdered lyfe
oꝝ sauioꝝr and Loꝝde Iesus Chyste dyd propoune
thys parable oꝝ similitude vnto the Iues & by them
to al the woꝝlde. It befell so (sayeth Chyste) that two
certayne persons wente by to the temple oꝝ churche
foze to praye, the one was a Pharise (that is to saye
one that diuideth hymselfe as better from the multi

Origine tude & cōmon soꝝte of men, accoꝝdynge to Origenes
interpretacion) the other was a publicane, that is to
saye, a customer, a gatherer of toll oꝝ tribute, oꝝ such
other common officer deputed foze such purposes.
The pharise standynge nye to the hygh aultare, as
one that thought hymselfe woꝝthy to talke presently
wyth God, thus began to praye wyth hymselfe, God
I thanke the, that I am not lyke to þ rest of folke,
which lyue by raupne, pyllage, and extoꝝcion, which
do increase theyꝝe substaunce by fraude and crafte,
which defyle other mens beddes with aduoutꝝpe, oꝝ
finally whyche bearynge any sklanderouse rowme
oꝝ office do pyll and poll the people of God oꝝ hōly
church, as is thys publicane, this tribute gatherer,
this collectour. I am not riottoꝝse and sumptuous
in my fare and apparell, as is the common soꝝte of
people, I fast twyse a weke, & in somuch defraude
I noman, that also I distribute the tenthe parte of
my goodes bypon the pooꝝe people. Thys was the
prayer of the swellinge and pꝝoude pharise, whyche
albeit he reapoꝝted of hymselfe the tꝝouth and than-
ked God: yet he displeased the eyes of God euen by-
cause he pleased hymselfe, flatterynge hymselfe and
beynge

beyng contumelious agaynst hys neyghbour. On the contrarye, the publicane altogether displeasyng hymselfe for the knowledge of hys synnes stode a great waye of from the aultare, beyng so ashamed of hymselfe and penitent, that he durst not ones lyft vp hys eyn to heauen but strake hys brest, saynge: Deus propitius esto mihi peccatori. That is to say, God, be thou mercyfull vnto me a synner. The pharise thought it ynoughe to gyue God thanks, supposyng that he lacked nothyng, that shulde be requypte vnto perfyte holynes, and therfore he confessed no offenses, wheras in very dede euen in hys selfe prayers he synned moost greuouslye in that he boasted of hymselfe and despyled the penitent person, beyng an arrogant prayser of hymselfe and a raue accuser of hys neyghbour. Contrarye, the publicane made no cherfall at all of hys good dedes. Only acknowlegynge and confessynge hys naughtynes, he knocketh hys brest, condemnynge himselfe and humbly beggynge grace and pardon of hys offenses. By frendes, woll ye knowe the conclusion and ende of thys sondrye and dyuerse prayer: That same publicane, whych came a sinner into þ church, by Chyistes owne sentence and determination went home in the syght of God moze iust and ryghtuous than that pharise, whych thought hymselfe moost ryghtuoule. For assuredly whosoever auunceth himselfe wyth himselfe, shalbe deiected & cast downe in the eyn of God. And who soeuer deiecteth and casteth himself downe wyth himselfe, shalbe hygh in the eyn of god. By thys parable then (good people) let vs lerne to humble and lowly our selues. Let vs

On the.xi.sunday.

lerne, whan we be out of Gods fauoure for the hynousnes of our synnes, by due penaunce to reconcile our selues agayne and to purchase remission of the same. I call penaunce (accoyding to saynt Austines definition) a dayly payne and greue of the good & lowly chrystians wherein we knocke our brestes, sayeng: forgyne vs our trespasses as we forgyue them that trespasse agaynst vs. And by these wordes (sayeth saynt Austine) humblyng our soules we cease not after a maner to do dayly penaunce. But it is to be feared, lest many of vs playe rather y pharisees parte, thynkyng our selues hyghly in gods fauour and in the meane season despying our neighbours whych by theyr humble subinission and penitent heretes shall get vp before vs. Heauen is gyuen not to such as iustifie themselves by their owne dedes, but to such as mekely and penitently cal for mercy, pardon, and grace wherby they may afterwarde worke that may be pleasaunt in Gods syght. whos wol surely in heauen crowne them wyth gloyre immortall. To whom be honour and prayse for euer and euer. Amen.

Mat.vi.

Austine

The Epistle on the.xij.sunday after Trinitie.

The.ij.Epistle to the Corin.the.iiij.chap.

Thargument.

The ministracion of the gospel is here praysed.
Rethren, such trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke any thyng, as of oure selues: but yf we be able vnto any rhyng the same commeth of God, whyche hath made vs able to minister the
newe

newe testament, not of the letter, but of the spirite. For the letter killeth, but the spirite gyueth lyfe. Yf the ministracion of deathe thorowe the letters figured in stones. was glorious, so that the chyl- dren of Israel coude not beholde the face of Mo- ses, for the glory of his couēnauce (which glory is done away) why shall not the ministracion of the spirite be muche more glorious? For yf the mi- nistryng of condemnacion be glorious: muche more dothe the ministracion of ryghteousnes ex- cede in glory.

For bycause that saint Paule wel beloued brythre in our sauour Christe had a lytle before the be- gynnynge of the Epistle of thys day praysed the Co- rinthians sayeng vnto them that they were his epi- stle in Iesu Christe in as muche as they had recey- ued hys gospel and had wyrtten and imprinted his sayth in theyr hartes by hys administracion & prea- chynge, ministred by vs (sayeth he) not wyrtten wyth ynke but by the spirite of the lyuynge God, not writ- ten in tables of stone as those that Moles had, but in tables of fleshe in the harte: therfor to thintent to gyue them none occasion that they shulde waxe ther- wyth proude and to hope and gloze in themselves and not in God, and also for to holde them in humi- litie vnder the sauegarde of God. saint Paule say- eth: We haue truely such hope in God by Christ not that we are sufficient of our selues. &c. As yf he had sayde. Thys & I say, I do not speake it arrogantly, presumynge of myne owne wytte, but I haue suche hope in God by Iesu Christ, that thys that I say, is
true

On the.xii.sunday.

true, and shal abyde true. I do not say it of my selfe, as of my selfe, for we be not sufficient to thynke any thyng of our selues, as of our selues, but our sufficientnes, and all that whych we may thynke, speake and do, touching goodnes, commeth and dependeth from God, whiche is begynnynge, myddes, and ende of all goodnes. The whych hathe made vs and gyuen vs power to be ministers and preachers of the newe testament, of the newe and good promyses whych are by Iesu Christ. He hath gyuen vs authoritie and commission to be a preacher, not of the letter, but of þe spirite, for the letter sayeth saynt Paule sleeth the soule, and the spirite doth quyen it. We ought here to note well the difference that there is to preache the letter and the spirite. For vnto þe tyme that the lyuely worde of god be by seruent sayth rosted in our hartes, vnto the tyme I say that we serue God nomore wyth euell wyl, but ioyfully and frely, what studye or lections soeuer we take, yea yf we knewe the olde and newe testament by rote of harte: yet folowe we the letter. But the spirite of God, the spirite of scripture, the spirite of the which S. Paul speaketh of here, is out of feare, it serueth in libertie. For where the spirite of the lord is, there is lybertie and fredome. Saynt Paule nowe after that he bare the lyght of God I meane the worde of Iesu Christ: beynge despyous and wyllynge, not to hyde it vnder a busshell, but exaltynge it and settynge it vp to be byruted and prayfed of angels and of men: commeth to compare the eternall gospels vnto the transpozic lawe of Moyses. He calleth the lawe of Moyses the exccutyng or adiministracion of death and damnaciō.

Not

Not but that the law is good and holy, yf it be bled lawfully: but forbycause the Jues haue abused it to theyr damnation. And for the same cause, by occal-
 ion, it is called adiministracion of death. He sayeth
 than, yf the administracyon of death, that is to saye
 yf the auncient lawe was deliuered and gyuen in
 lyght in puissaunce and in glozpe: what shal þe lawe
 of the gospell be which is the administracion of the
 spirite, of lyfe, and of iustice. But forasmuch as dy-
 uerle heretikes and vblearned persones haue mys-
 vnderstanded this wyting of saynt Paule in this
 place: therfore I thinke it not amysse bresly to make
 a saythfull reaport wnto you of S. Austines woꝝ-
 des concernyng the interpretacyon of this place.

Thus he wyrteth in his seconde boke agaynste the
 aduersarpe of the lawe and prophetes.

The lawe albeit it be holy, iust, and good, yet it byn-
 geth death to the transgressours and breakers ther-
 of, whom the grace of God helpeth not to fulfyl the
 iustice of the lawe. For it behoued, that in the olde
 testament a lawe shuld be layd vpon the proud and
 stubbozne Jues and on suche as trusted vpon the
 power of theyr own wyll, which law shuld not giue
 them ryghtuousnes, but shulde commaunde vnto
 them ryghtuousnes, and so beyng wrapped and in-
 tangled with the death for transgressyon, that they
 might fle to grace, which grace not only comaundeth
 but also helpeth, this grace in the newe testamēt is
 reuelate and opened vnto vs. And of this occasion
 do these blasphemours of gods woꝝde thynke, that
 the lawe was nought which was gyuen by Moyses,
 bycause it is called the ministracion of death fygur-

The wor-
 des of s.
 Austine,

On the.xii. sondaye.

red in stony letters. They consyder not that it was
so called bycause of them whyche thoughte by theyr
owne fre wyll to satisfye the lawe & not holpen with
the spirite of grace were holden gyltpe of transgres-
sion vnder the letter of the same lawe. For assuredly
the transgression or bzeakinge of þ lawe shuld not
be euell; onles the law it selfe were good what mar-
uayle is it than, yf it be called the ministracion of
death, where the letter kylleth in prohibitinge euell
whyche is done, and in commaundyng good whyche
is not done, and on the contrary syde that the other
is called the ministracion of the spirite whyche quene-
keneth, that we mought ryse from the death of pre-
uarication and rede, not gyltpe, in thynges ryghtuous-
nes, but beyng fre, might haue it in our hartes and
maners, that is to saye, the newe testament, differ-
yng from the olde, in asmuch as in the one, the old
man is hedged in wyth the straptes of feare, but in
the other the new man walketh at large in the wyde-
nes of charitie. For the prohibicion of sinne, bycause
it is a lawe, vndoubtedly increaseth the desyre of sin-
nyng, whyche is not quenched but by the contrary de-
syre of doyng well, where sayth woꝝketh by loue.
Hyther vnto I haue repoyted the woꝝdes of S. Au-
stine, whyche doth full well expounde and declare vn-
to vs the sentence & meanyng of the Apostle. paule
in this epistle, whose only mynde and purpose is to
prouoke vs to loue, esteeme, and folowe the holy and
spynere gospell, by the whyche the holy goost is gūe
vnto vs, and by þ whyche we be newly boꝝne agayne
and luyng in spirite or goost and nomore after a
fleshly soꝝte. God gūe vs the grace that it maye be
shew

shedde ouer all the woylde, as the foure floodes of
 paradyse, as a see flowynge, as floodes ryllynge in
 life eternal, that euery boop may dlynke plenterully
 of eter nall lyfe, to this ende & purpose that we may
 altogether prayse and glorifie God euerlastyngly,
 by our loyde Jesu Chrit: To whome be all honour.
 Amen:

The Gospel on the .xij. sonday after Trinitie.

The .vij. Chapter of Marke.

Thargument

20 The healyng of the deafe and Dombe man.

Ielus departed agayne from the coastes or Tyre
 and Sidon, and came vnto the see of Galile thro-
 rowe the myddes of the coastes of the ten cyties.
 And they brought vnto hym one that was deaffe
 and hadde an impedimente in hys speche, and they
 prayed hym to put hys hande vpon hym. And whā
 he had taken him asyde from the people, he put his
 fyngers in to hys eares, and dyd spyt, and touched
 his tonge, and loked vp to heauen, and syghed, and
 sayd vnto hym: Ephara, that is to saye, be opened.
 And strayght waye his eares were opened, and the
 strynge of hys tonge was loused, and spake piaine.
 And he commaunded them that they shoulde tell no
 man. But the more he forbad them, so muche the
 more a great deale they published, sayeng: he hath
 don all thynges wel, he hath made both the deafe
 to heare, and the dombe to speake.

The Gospell redde in the church this daye good
 chrysten people teacheth vs, that after that our
 Am. ii. lauitour

On the.xii. sondaye.

For our Christ had priuely stolen away out of Jewry and had amonges the Tyrians, Sidonians, and Cananites secretly sowne there the seede of his holy worde, he reflected his iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where befoze that tyme he had healed a man possessed of a deuell. whan he was come hyther, they brought vnto hym a ryght myserable spectacle, that is to saye, a man both deafe and dymbe.

For he muste nedes be dymbe, whyche is of nature
deafe. But he is moze myserably deafe, whych hath
no mete eares to heare gods word, he is worse dymbe,
whych hath no tonge to confesse hys fylthynges and
gods mercy. By hearynge of the fayth, is the begyn
nyng of health and saluation, and by confession of
the mouth is the perfection of helth. The Jues, al-
beit they dayly herde Iesus speakyng, yet hearynge
they hearde not, for asmuch as accordyng to the ex-
ample of the serpent called the Aspyk whyche stoppeth
her eares agaynst the voyce of the wyse inchaunter,
they wolde not beleue such thyngs as they herde.
And therfoze they had a tonge to backbyte and de-
tracte, but they had no tōge to the holsofne professiō
of faith. But what shal this sely pooze mā do, which
hath no tonge wherewyth he maye craue hys soule
helth of the Lorde. whych hath no eares wherby he
maye perceyue the voyce of Iesus whych is wonte
to raise euen the deade to lyfe. They that had ton-
ges and eares do helpe the sely mā, they bypnyng him
to Iesus. They besech hym of hys tender mercy, that
he wold bouchsaue to laye his hande vpon hym.

Thus it pleaseth the moost mercyfull Lorde, that
euen

The pro-
pertie
of the
Aspyke.

euen other mens sayth shuld helpe synners. In lyke
 wyse the hethen person whych is abut to leaue his
 hethen lyfe & to become chystianed in which state he
 is called of þe aũcient fathers of þe church catechume
 nus is brought to Iesus, he hath stynted to do euell,
 he hath stunted to speake euell, but he hath not yet ler
 ned to do wel, he hath not yet lerned to cõfessẽ good
 nes of þe gospel. For how cã he do thys, yf Iesus lay
 not hys hãde vpon hym: Whẽ labour in vayne, oncles
 the secrete power and vertue of Chyist be put therto
 It was an easy thyng for the Lorde, euen wyth the
 bare worde of hys mouth, to gyue helth to the deafe
 and dõmbe man, but thys forme of thynges is pur
 posed and set forth vnto vs. For lyke as for þe moost
 parte, it is a parable, that Chyist speaketh: so often
 tymes it is a parable, þe he doeth. He toke the man by
 the hãde, & led hym asyde frõ þe multitude of people.
 He is lause, whom Iesus taketh vp, whõ he leadeth
 away frõ þe hurley burly of thys worlde. He put hys
 fyngers into hys eares, and with hys spyttell, tou
 ched hys tonge. Assuredly, my frendes, helth and sal
 uacion is then at hande, whan our sauoure Chyiste
 Iesus, by the vertue of hys spirite, whych is the syn
 ger of God, vouchsaueth to touche the cares of our
 mynde, and as often as wyth the spyttell of the hea
 uenly wysedome, whych is hymselfe, comynge out
 from þe mouth of the fater aboue, he vouchsaueth
 to touche the tonge of our mynde to thintent that
 those thynges myght sanour vnto vs, which belõge
 to God and be godly. For without this humour is
 made no taste, & mans spyttell, yf it be infected, hath
 a peruerse iudgement. This spettell not onely lou-

Other
 mens
 sayth
 others
 whyles
 helpeth

The al
 legorie,

On the .xii. sonday.

seeth the tonge, but also opneth the epen of him, that
is borne blynde, as often as beyng myred wth earth
it be layde vpon the eyes, where as on the contrarpe
syde, the spettel of philosophers and of pharisees, do
rather put out the eyes. The same thyng in maner
do also the teachers of the gospel. They take men
and leade them away from the multitude, whā out
of the broad way, wherein the moste parte of people
do walke into they^r owne damnation, they cal them
backe and brynge them agayne to the felowshyp of
the lytle flocke. They put they^r syngers into they^r
eares, whan by callynge them awaye from the vani-
ties of this wo^rlde, they sturre them to receyue the
heuenly doctrine. They lay spetell vpon they^r tō-
ges, whan they exhorde them to p^rofesse the euange-
licall fapth, they laye they^r handes vpon them, whā
they geue the holy goost to suche as be baptised, by
whome they^r synnes be wyped awaye, and innocen-
cie is conferred. But all these thynges the curate o^r
byshop doth outwardlye in bayne, yf Christ wo^rke
not within and sende out his godly vertue fro hea-
uen. Of this thyng Christe Iesus, wyllynge to de-
clare vnto vs as it were a certayne ymage o^r token
after he had taken the man vnto hym, after he had
put his syngers into his eares and had spetted on
his tonge: he lysted vp his epen to heuen & syghed.
This syghynge was no mystrustynge, but a beway-
lynge of mans mysery & calamitie. For what thinge
can be moze miserable, than they, which haue the ea-
res of they^r mynde so encombyed and occupied with
earthly lustes, that they can not heare the wo^rde of
God: and which haue they^r tonge so entangled and
infected

Why
Christ
syghed.

infected with viciuous affections, that they sauer not
of heauenly thynges, that they be doombe to confesse
theyr naughtynes, doombe to auauce gods mercyer
wherfoze the spghynge of Iesus admonisheth vs
what we were, and his lokynge by to heauen pluc-
keth awaye desperation, Declarynge from whence
helpe commeth vnto vs, & also whome we be boude
to thanke, that wheras befoze we had our eares ope
to detraction, backbitynge, to rybaudyng and foule
wordes, to foolyshe fables, to pharisaicall doctrine,
to vayne philosophi, to the suggestiōs of the deuell:
we haue them now open to receyue the heuenly doc-
trine of the gospel, and wheras befoze we had oure
tōge so infected with the spettel of flesh, that the de-
licate foode of y gospel was loothed of vs, so boude
with the bondes of Sathan, that we coude neyther
confesse our owne synnes, no: yet auauce the glozy
of god: we nowe confesse, that of our owne merites
we deserue nothyng but hell, and that it commeth
holly of gods goodnes, that we be chosen to the na-
me and inheritaunce of the chyldzen of god. Wher-
foze in lyke wyse doth euery good curate and preste
betwyle rather then rage vpon mens synnes, he is
rather soyy then angrye, neyther doth he arrogant-
ly calenge to hymselfe the power of assolyng, but
he loketh by to heauen, confessyng and testifyenge,
that all that euer is done through the rytes of holy
sacramentes, is done by gods vertue, and not mans
power. It foloweth in the texte, that Iesus said vn-
to hym; Ephara, that is to say, be opened. And forth
with the vertue folowed y worde. For strayght his
eares were opened, and the streynge of his tonge lou-
sed

On the .xii. sond ay.

Actu.ii. sed, and he spake distinctly. They had open eares, which when the Lorde said vnto them: Come after me, leste al and folowed hym. They had an vntangled and louse tonge, which after they had receyued the holy goost, spake with sondy tonges the wonders of God, and which answered þ ruler that charged them no more to preach þ name of Jesu, in this

Act.iii. wyse, Whyther it be right in the syght of God to obeye you rather then God, iudge you. Nowe these thynges that Chyyst dyd, were done asyde from the multitude. For he thought it not best to make the rude multitude a wytnes of the euangelicall begynnynges, leste they shulde mocke the thyng that as yet they knew not. Jesus therfore comaunded them that they shuld tel nomā herof, not bycause he wold not that the thyng were knowē that was done; but bycause the thyng selfe speaketh better the heauēly vertue, than doth the brute and reapporte of men.

They knewe all well ynough the deafe and dombe man. Now he herde and spake plainly, so he not disclosynge the thyng yet bruted þ benefyte of Chyrist.

¶ Furthermoze Jesus bare here the ymage of man, to chintent he wold instructe men what they ought to do. What so euer excellent thyng a mā doth, let him

An exē for vsto folowe. couct to haue his dede vnknownen, that the glorie of man myght be hyrshed, and the glorie of god preached. Man is ieopardously praised, but the power & goodnes of god is worthely auanced. Albest neuer is mans glorie hyrshed (yf yet he hath any glorie) but oftentimes more it is eshewed, the more it foloweth. Yet neuerthelesse a chryste teacher ought to be thus affected, that as much as in hym lyeth, he couctte

uette to be knowne only of God. And herin he is the
worthyer to be praysed amonges all men. For who
soeuer seeketh for glorie amonges men, is euen for
that cause vnworthy therof. Wherefore that Iesus
forbad them which brought y^e dombe man, that they
shulde tell no bodye what was done, the selfe same
thyng prouoked them the more, to blase it abroad,
and so much the more also they magnified & auau-
ced Christ which where as he had so great vertue &
power, & dyd them therwpyth such pleasure not onely
requyred no rewarde of them for the same, but also
wolde not ones inioye the glorie of so noble a facte.
But as it is the parte of a weldoer not to requyre
praise for hys benefyt: so agayne it is the office of
a kynde man so much the more to gyue thanks, in
that that he which dyd y^e benefyte loke for no thake.
Wherefore they neuer ceased to blase abrod the name
of Iesus in euery place where so euer they came, say-
eng: He hath done all thynges well. He hath resto-
red aswell hearynge to the deasse, as tonge to the
dombe. Assuredly my frendes thys prayse agreeth
only vpon God. There is no earthly, no mortal per-
son, that doth all thynges well. All Christes myra-
cles no doubt were our benefytes, which myracles,
yf ye waye and expende them after the outward face
of corporall thynges: in dede there were many myra-
cles whych he dyd that were of much more excellēcy
and worthynes than thys y^e of a deafe man he made
and hearer, of a dombe a speaker. But accordyng to
the spiritual sense, the summe of al a christian mans
felicytie standeth in this poynte, that with his cares
he mought heare the word of the gospel, and speake
An. i. that

On the.xiii.sondaye.

that he hath lerned and beleued. This thinge, good christen people yf we do, we shall surely at lenth in herpte the kyngdome of heauen prepared for vs. Where God the father, the sonne, & holy goost threepersons in depte raigne eternally. To whome be al glozie. Amen.

The Epistle on the.xiiij.sondaye after Trinitie.

The.iiij.chapter to the Galathians.

Thargument.

¶ The lawe saueth vs not but Christe.

BRethren, to Abraham and hys sede were the promyses made. He sayeth not in the sedes, as many: but in thy sede, as of one, whiche is Christe. This I saye, that the lawe whych began afterward, beyond foure hundreth and thyrtye yeares, doeth not dysanull the testament, that was confermed afore of God vnto Christward, to make the promes of none effect. For yf the inheritaunce come of the lame, it cometh not now of promes. But god gaue it vnto Abraham by promes. wherfore than serueth the lawe? The lawe was added because of transgression (tyll the sed came, to whome the promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is a mediatur of one. But God is one. Is the lawe than agaynste the promes of God? God forbyd. For yf ther had ben a lawe gyuen whych coulde haue gyuen lyfe: than no doubte ryghtuousnes shulde come by the lawe. But the scripture concluded all thynges vnder syu, that the promes by the fayth of Iesus Christ shuld
be

be gyuen vnto them that beleue.

Saynt Paul my welbeloued frēdes in the epistle
 of thys day declareth vnto vs, that they chaūge
 the testament & the euerlastyng wyl of God, whyche
 testament, wyl, oꝛ couenaunt god hath concluded in
 Chyist our only iustifyer and sauour, which seke sal
 uation and iustification by the lawe & not by Chyist
 I speake (sayeth saynt Paule), after mans fashyon
 that ye maye the better vnderstande me. Though it
 be but the testiment and last wyl of a man, yet yf it
 be ones authorised and allowed, nomā cutteth it of,
 oꝛ addeth any thyng thecto. Here saynte Ambrose *Ambrose.*
 noteth, that the Apostle blyeth this comparison oꝛ si
 militude, to thintent he wold declare that they be fal
 sifyers of Gods testament, whyche whereas they be
 leue in Chyist, yet mengle w Chyist the law & whych
 hope to be partly saued by the law. For in very dede
 the hole cause of our saluation is Chyist Iesus, and
 no iote of the lawe. as the apostle saynt Paule doth
 in this epistle very fully and effectually proue. Yf
 mans testamēt, ought to be of such strenght, that we
 ought nether take ought therfro, noꝛ put ought ther
 to: how much rather ought gods testament & wyl to
 be such? But in gods testamēt to Abraham was the
 promise of eternal saluacion and iustification made
 and vnto his sēde. In thy sēde (sayd god to Abrahā)
 shall all the nations of the earth be blessed. He sayth
 not in the sedes as many, but in thy sēde, as of one,
 which is Chyist. Now thā sayng thys wytyng, this
 testamēte and couenaunte maketh mencion but of
 one hepye in whome God prouysed, that we shulde
 all be saued and iustified: then we ought to allowe
 none

Ge. xxii

An. ii.

On the. xiii. sondaye.

none other thyng to our iustificacion to oure blesse
and saluacion but onely Chyste.

Ro. xiiii Secondly, S. Paule proueth by the circūstaūce
of the tyme, that the law blessed not nor iustified mā
kynde. For the promyse or wytyng of the testamēt
was proued and confirmed by god in the only heyre
Jesu Chyist befoze the lawe was gyuen. For þe lawe
was gyuen longe after, that is to say (as Paule here
wytteseth) aboue foure hundred and thyrty yeaers
after. wherfoze yf the law were any cause of our iu-
stificacion; then the people whych were befoze þe law
was gyuen, coulde not be iustified, whyche thyng is
falle, as þe Apostle manifestly proueth in hys epistle
to the Romaynes. For Abraham was iustified long
befoze the lawe came, yea and that befoze he was cir-
cumcised. It is therfoze playne that the euerlastyng
inheritaunce can not come by the law. For if it were
by the lawe, (as reasoneth saynte Paule) than it can
not come by promyse. But so it is, that God gaue it
vnto Abraham by promyse. Ergo the heritage of he-
uen and saluacion commeth by promyse and not by
the lawe.

obieciō But here (sayeth he) ye wol aske me, syth the lawe
is not the cause of saluacion, but Chyist is the onely
gyuer of it to such as cleaue faste vnto hym by true
faythe, hope, and charitie, wherfoze then serueth the
Solutiō lawe, what good do it? Surely much good my fren-
des. The vse & pzoofte of the lawe is great, though
it be not cause of our iustificacion. I say the workes
of the lawe saue vs not, but it is only the merites of
Chyist that saueth vs, that iustifieth vs yf we stycke
vnto hym by earnest & quicke fayth whyche worketh
of

of loue and not of compulsion. In dede a true and
 ryght christen man, I meane a person that is cleane
 turned into a new man & whych hath so great fayth
 and charitie in him, & for Christes loue, he is redy
 to do all thynges, such a man nede no lawe. For the 1. Tim. i.
 lawe (as the Apostle also testifyeth) is not gyuen vn
 to the ryghtuouse man but vnto the vnryghtuouse
 and disobedient, to the vngodly and vnto synners,
 to vnholly and vncleane, to murtherers of fathers
 and murtherers of mothers, to manfleers, to whoze
 mōgers, to beastly persones, to theues and so forth.
 The lawe than is rather a restrayner from euell,
 than a iustifyer, it is as it were a bypdell tyll Christe
 come and be setled in vs whyche maye cause vs to
 worke euen of loue wythout compulsion of lawe.
 The lawe (sayeth Paul) was added bycause of tras-
 gression tyll Christ, whych was & sede that was pro-
 mysed came. So the lawe is not agaynst & promyse
 of God, but it standeth wyth the promyse, it is as it
 were our schole mayster and leader to Christe. For
 (sayth saynt Paule) if there had bene any lawe gy-
 uen which could hane gyuen vs lyfe, that is to say,
 whych could haue iustified and saued vs, than (no
 doubt) shulde ryghtuosnes haue come by the lawe.
 But that could not be. And therfore the scripture cō-
 cluded al vnder synne to thende that the promyse by
 the fayth of Iesus Christ shuld be gyuen to al such
 as beleue the same. The lawe than was added not
 to iustifye, but to bypdell vs in, to leade vs lyke a
 scholemaister vnto Christ. And it was ordeined and
 gyuen (sayeth Paule) by angels (as is wytnessed al
 so in the Actes) in the hande of a mediatoure, & is A&.vii.

On the. xiii. sonday.

to saye, in the hande of Moyses, which went betwene as a spokesman betwene the angels and the people. The people coulde not heare the lawe that was ordeyned and gyuen of the angels from God without a mediatour. wherfore nowe we haue muche more nede of the mediatour Christ which may bypnye vs the waye to God.

Here therfore good people, ye learne in this epistle towe thynges, the one is wherfor Christ serueth and the other wherfore the lawe serueth. The lawe must be our bypdel our staye our scholemayster to directe and leade vs to the true & vnfayned fayth in Christ whych fayth may make vs to worke euen of loue. But Christ must be counted our only iustifyer, and the only cause of our saluacion. we must do & workes of the lawe not as compelled by law, but as prouoked by loue whych we beare fyrst to God and consequently to our neighbour for Christes sake. This doyng we shall surely be iustified and sanctified persons, and shall inherite the eternall inheritaunce of God. To whom be glory. &c.

The gospel on the. xiii. sondaye after Trinitie.

The. x. chapter of Luke.

Targument.

¶ Of the lawyers question & of Christes answer.

Iesus sayde to hys disciples. Happye are the eyes whiche se the thynges that ye se. For I tell you that many prophetes and kinges haue desired to se those thynges whych ye se, and haue not sene the: and to heare those thynges whiche ye heare, and haue not herde the. And beholde a certayne lawyer stode

stode vp and tempted hym, saynge : Mayster, what shall I do to inherite eternallyfe? He sayd vnto him what is wrytten in the lawe? How redelt thou? And he answered and sayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto hym: Thou hast answered ryght. This do, and thou shalt lyue. But he wyllinge to iustify hymselfe, sayde vnto Iesus: And who is my neyghboure? Iesus answered, and sayd: A certayne man descended from Ierusalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hym halfe deade. And it chaunced, that there came downe a certayne preste that same waye, and whan he sawe hym, he passed by. And lykewyse a Leuite, whan he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane, as he iorneyed, came vnto him: and whan he sawe hym, he had compassion on hym and went to and bounde vp hys woundes and poured in oyle & wyne & set him on hys owne beast, and brought hym to a comon ynne, & made prouision for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the hooft, and sayde vnto hym. Take cure of hym and what so euer thou spendest more, whē I come agayne I wyll recōpence the. which now of these thre thynekst thou, was neyghbour vnto hym that fell

On the.xiii.sunday.

fel amonge the theues: And he said: he that shewed
mercye on hym. Than sayde Iesus vnto hym: Go
and do thou lykewyse.

Blessed be the epen whych se that you haue sene
xc. welbeloued audience these be the wordes of
our Sauour Chyiste spoken to hys disciples in the
x.chapter of Luke whych be red in the churche thys
daye. For the better vnderstandynge wherof, ye shal
marke, that Chyiste a lytle before the speakynge of
these wordes reioysyng in spirite, gaue prayles and
thanks to hys father of heuen, bycause he had hyd
the mysterie of the gossell from the proude Phari-
sees whych were counted the wyse and wyttpe per-
sones of the worlde, and had disclosed and opened it
to synple and vnlearned persons, as to fisherme, pu-
blicanes, and so forth, such as were hys disciples.
And speakynge these wordes, he turned hym selfe to
hys disciples apart, and sayde the wordes before re-
herfed. Blessed be the epen that se, whych you do se.
For I tell you that many prophetes & kynges wold
haue sene that you se, and sawe not, and wolde haue
herde that you heare, & herde not. I praye you what
herde, what sawe these disciples that the prophetes
and kynges whych were before them, herde not nor
sawe not: Trulpy, they sawe not, they herd not Chyist
as dyd thapostles. They busely wayted and loked
for hym, they knewe such one shulde come to redeme
and saue them from euerlastynge dānation & death
wherof they were gyltie by the synne of Adam thei-
r fyrst father. But they coude not se hym personally.
For the tyme was not yet come, that the father of he
uen

uen had set and determined to sende him. And amonges other holy fathers which looked for this redemption, we reade in holy scripture of one Symeon a eyghtrouise and deuoute man, whych had receyued an answer of the holy ghoſte, that he ſhulde not ſe death, tyll he had ſene wth hys eyen the Chriſte of the Lorde, that is to ſaye, the Meſſias that ſhulde ſaue and redeme the world, which thyng came to paſſe. ſo; whan Chriſt our ſauiour was brought to the temple on the eyght dawe to be circumciſed accoꝝ dyng to the cuſtome of the Iues, thys Symeon in ſpyꝝed with the holy ghoſt came into the temple and takynge the chylde in hys armes prayſed God and ſayd: Now thou lycenceſt me thy ſeruaunt to depart (o Lorde) accoꝝdyng to thy word in peace. ſo; myne eyen haue ſene thy ſauyng ſtocke, whiche thou haſte prepared befoꝝe the face of all people. &c. We reade alſo of a certayne wydowe prophetiſſe named Anne Luc, ii; doughter of Phanuel, which was alſo in the temple the ſame tyme, and prayſed the Lorde in lyke wyſe & ſpake of thys Chriſte vnto all thoſe that wayted for the redemption of Iſrael. Theſe I ſaye and ſuche other whych were in Chriſtes tyme reioyſed to ſe & they ſawe, and to heare that they harde. But thys coulde not the holy prophetes and kynges whych were befoꝝe Chriſtes comyng into thys world ſe, bycauſe y^e tyme was not yet come. So Chriſt myght very well cal the diſciples bleſſed bycauſe they ſawe thynges and alſo herde doctrine taught them which were not ſene noꝝ herde befoꝝe. Nowe whan Chriſte had ſpoken theſe wordes and was come agayne to the people to teach and inſtructe them his doctrine Do. i. beholde

On the .xiii. sondaye.

beholde, a certayne scribe which was lawyer sterte
bp to take Chyist in a trippe and to tempte hym, say
enge: Master what shall I do to inherite euertas-
tyngge lyfe: Chyist perceyvinge wherabout he went
answered and sayd to the lawyer. what is wyrtten
Deut. vi in the lawe? How doest thou rede there? He sayd: In
the lawe thus is it wyrtten. Thou shalt loue y^e Lord
thy God with thy holic harte, and thy holic soule, and
wyth thy holic myght, and wyth all thy mynde, and
thy neyghbour as thy selfe. Than sayd Chyist vnto
hym: Thou hast well answered. Thys do, and thou
shalt lyue. As who shulde saye: Thou art a doctour
a teacher and master in Israel. Do the thyng that
thou teachest other to do, be a worker of the thyng
that thou readeest. For not the hearers of the law be
Rom. ii, iust befoze God, but the doers of the lawe shalbe iu-
stified. Thynke not, for al my new and straunge doc-
Math. v trine to your eares, & I am come to destroy the law
and the prophetes as many do thynke of me. No no
I am not come to destroye, but to fulfill. Ye scribes
and pharisees commonly set byle by gods bestes and
commandementes, all your busye studye & labour
is to auance & set bp your owne lawes, your owne
rytes and traditions. But I tel you, and take it for
a warnyng, that who so euer breaketh one of these
lytle petyt comādementes of God (for so ye couēte
them in comparison of yours) and teacheth men to
do as he doth, as comonly ye scribes and pharisees
do, belcūe me, he shall haue lest to do in heauen. But
Math. v that person whych fyrst doth hymselfe, & afterwarde
teacheth other men these comādementes of God,
of whych thou hast reckned by the cheffest of all and
that

that which conteyneth all the rest, doubtles, thys fellowe shalbe called a great man in heauē. Now good people, ye shall vnderstande, that the scribes & pharisees amonges the Iues in dede taught, whā they sate in Moses chaire, the lawe of God and his commaundementes, but they added many gloses, interpretations, and addicions of theyr owne heades.

They corrupted Gods worde wyth theyr owne traditions, as taperners be went to bryewe and corrupt the pure wyne wyth other unhollsome thynges for theyr owne gaynes and auantage. And therfore whan our saviour Christ came amonges them he went aboute to restore all agayne to the ryght fence and purenes, and to seuer and wede out the fansyes dreaumes and leuen of the pharisees wherwyth they had ensoured and corrupted þe swete bzeade of lyfe, and he openly tolde the people, that onles theyr perfection, theyr goodnes and rightuousnes passed the ryghtuousnes and good luyng of the scribes and pharisees, they shulde neuer come to the kyngdome of heuen. Whereupon he went on, and taught the commaundementes of God and the pure and ryght vnderstandynge of them as in hys moost excellence and swete sermon whyche he made to hys disciples on the mountayne, whych the holy Euangelist saint Matthew setteth forth vnto vs in the. v. vi. and vii chapters, moze at large dothe appeare. A good tree (sayeth Christe) byyngeth forth the good frute. For not every one, þe sayth vnto me, Lord Lord, shall entre in to the kyngdome of heauen, but he that doth þe wyll of my father which is in heauen. Thou redest in the lawe. Thou shalt loue thy Lorde God wyth all thy

Mat. vii

On the .xiii. sondaye.

herte, with al thy soule, wyth al thy power & mynde.
Do thys sayeth Christ, and thou shalt lyue eternal
 ly in heuen. Thou mayest not speake of God wyth
 thy mouth or praye vnto hym wyth thy lippes, and
 thy harte be farre from God. **P**raye, thou must loue
 hym with thy hole harte, mynde and power, and not
 fayntly. And thou must loue thy neighbour as thy
 selfe. **W**ho soeuer doth thys, shall lyue. And who so-
 euer hath not done thys, let hym repent and become
 a new man. Let hym aske grace of God that he may
 be able through hys ayde and helpe to do it. **H**e that
 seeketh shall fynde, he that asketh shall obayne, to
 hym that knocketh, it shall be opened. There is no-
 thyng impossible to God. So longe as we be car-
 nall and vnrnewed by the spirite it is not possible
 for vs to loue God wyth harte. **W**e maye well dcede
 hym as a Lorde & punysher of synne, but loue hym
 as a father we can not. **W**e maye well lyke scruaun-
 tes feare hym, but reuerently loue hym lyke sonnes
 and daughters we can not. It is not possible (I say)
 for a carnall man to fulfyll the lawe whych is spiri-
 tuall. The lawe (as ye haue herde) requyrezth þ hart.
We must loue God wyth harte, and not dcede hym
 for feare of punishment, as bondmen and bondwo-
 men do theyr lord. **Y**f we woll consyder what God
 hath done for vs, fyrst he made vs of nought, he pro-
 uydeth for vs all thynges necessarye to oure soules
 helth, he hath made our soules not as be the soules
 of beastes wythout reason and whych peryshe & dye
 wyth þ body, but reasonable, but immortall, he sente
 also hys owne sonne from heauen to redeime man-
 kinde from the tyranny and thraldome of the deuyl,

and

Ro, vii,

and to teach them how to lyue a godly and an innocent lyfe. Yet I say we woll consyder all thys, howe can we but loue god euen wyth hart & do hys swete wyll and pleasure, onles we be harder then the Adamant stoness, onles we be made of suche a churlyshe nature that nothyng can moue vs. But the pharisees for moost parte were carnal and fleshly persons. They obserued the letter of the lawe, they kepte the outward wordes, they dyd no lechery outwardlye, they comytted no thefte, no murther, no pertury nor suche other vyces outwardlye, they dyd sacrifice to God, they offered vnto him, they sensed, they pypped, they played, they prayed after theyr fashio, but none of all thys was done wyth the harte. For inwardly they were full of all abhominacion, as Christ hymselfe wytnessed vnto them. For they dyd it onely for feare of punishment and not for any hartly loue that they had to God. They fulfylled the letter of y^e lawe outwardly. But theyr mynd, theyr spirite, theyr hart was vpo other thynges, that is to wyt, vpo worldly vanities and pleasures. So they coulde not fulfyll the lawe so longe as they were in that case. For as Paule full well declareth, the lawe is spirituall, and ought to be done and executed wyth the harte, wyth the spirite, and mynde, and not only outwardly. Yet neuertheles al the Jewes were not in thys case, for there were holy and iuste persons in all ages, as appeareth full well in the booke of holy scripture. And there were also many, whych had good intentes, but they were so drownded wyth the blyndnes, supersticion, aloofes, tradicions, interpretacions and dreames of the pharisees and elders that they espyed not the

Ro, vii.

On the. xiii. sondaye

Ioh. iiii. true honour and worshipp of God, of whyche sorte was Nicodemus, whych came by nyght to Christ to learne of hym and to dispute wyth hym. But Christ perceyving that he was yet carnall and that he observed but the letter of the lawe, and not the spirite and mynde of the lawe, sayde by and by vnto hym: Verely verely I say vnto the, onles thou be (as who shulde say) newe borne, not of thy mother, but of water and spirite, thou canste not enter into the kyngdome of god. That that is borne of flesh is flesh, but that whych is borne of spirite is spirite. A fleshy mā a naturall man, a man unbaptized, vnrnewed with the spirite can not smeln oꝝ haue any sauour of thynges spirituall, he can not worke ꝑ wyl and pleasure of God, he may well foꝝ feare satisfie the outwarde wordes, but he shall neuer do the wyl of God wyllyngly, hartely, and with spirite as it is requyred of God that he shulde do. Foꝝ as I haue sayd, the lawe is spirituall and requyrez the herte. And surely it appeareth well that thys lawyer toke but the letter of the lawe & not ꝑ spirite, by the question folowynge where he asketh Christ who is his neyghboure. foꝝ yf he had loued God hertely he shulde haue counted euery man hys neyghboure as Christes similitude byddeth and not only hys owne nacion as cōmonly the Iues dyd. wherfoꝝ my freudes yf we wol haue euerlastynge lyfe, let vs do as Christe here byddeth vs. Let vs not be speakers noꝝ hearers of ꝑ law but doers, and not outwarde and lyterall doers, but hertely, but spirituall doers, not foꝝ feare as bondemen but foꝝ loue as freemen and sōnes and heyes. Thys let vs do and we shall lyue euerlastyngly in heauen with

after Trinitie.

Fol. cxlviii.

wyth God. To whom be all honour and impirie for
euer and euer. Amen:

The Epistle on the. xiiii. sonday after Trinitie.

The. v. chapter to the Galathians.

Thargument.

W The battell betwene the spirite and the fleshe,
and the frutes of them bothe.

B Rethren, walke in the spirite, and fulfil not the
lust of the flesh. For the flesh lusteth contrary
to the spirite, and the spirite contrary to the fleshe:
These are contrary one to another, so that ye can
not do what soeuer ye wolde. But and yf ye be led
of the spirite, than are ye not vnder the lawe.

The dedes of the fleshe are manyfest, whyche are
these, aduourtrie, fornication, vnclēnes, wantōnes,
worshyppynge of ymages, wytchcrate, hatred, va
riaunce, zeale, wrath, stryfe, sediciō, sectes, enuyeng
murther, dronkennes, glottony, and suche lyke: of
the whyche I tell you before as I haue tolde you in
tymes past, that they whych commytte such thyu
ges, shall not be inheritours of the kyngedome of
God. Contrarely the frute of the spirite, is loue,
ioye, peace, longe sufferynge, gentlenes, goodnes,
saythfulnes, mekenes, temperancy. Agaynst suche
there is no lawe. They that are Christes haue cruci
fied the fleshe wyth the affections and lustes.

Mye welbeloued bꝛethꝛen and sytters in Chꝛyste,
I muste well consyder and vnderstande, that
the lyfe of a chꝛysten man and womā in thys pꝛesent
woꝛlde is as who shulde saye a continuall warfare,
a dayly

On the. xiiii. Tondaye

- Iob. vii. a dayly batell and fyghtynge, accorpyng to the say-
eng of Job. Mans lyfe is on erth a warfare. And ye
shall furthermoze vnderstande, that the greatest ad-
uersarie, the greatest eneyne þe mā hath, is himselfe.
Neither hath man any thing so harde and so strōge
an eneyne to ouercome as hys owne flesh, his owne
Stubboynesse and rebellous mynde and lust, forasmuch
as of our owne corrupt natures we be inclined to al
naughtynes and euels as it is wytten in the boke
of Genesis. The vnderstandinge and ymaginacion
Ge. viii. of mans harte is euell euen from hys yowthe. The
flesh lusteth contrary to the spirite and the spirite to
the flesh. wherfore yf we be not regenerate, yf we be
not borne agayne, yf we be not purged, clenched, & re-
newed by the spirite of God and so gouerned and di-
rected in al our procedynges and doynge of þe same
Ioh. iii. surely we shall neuer enter into the kingdome of he-
uen, and thys is it that saint Paule doth here tel vs
of. He biddeth vs wake in the spirite, that is to say,
cast awaye our olde corrupte nature, and put on vs
a newe nature, that is to saye, a spirituall nature, a
new man, so shall we not fulfyll the lustes and desy-
res of the flesh. As who shulde say. Albeit your flesh
wasteth and fyghteth agaynst your spirite whych
ye haue obtayned by Christ and agayne your spirite
agaynst your fleshe bycause it is not yet throughe
wroughted nor crucified in suche wyse that somtyme
ye do not the thyng that ye wold sayne do throughe
the infirmite and weakenes of the fleshe whych ye
haue not yet fully conquered: yet thys notwithstandinge
ye go styll on, and walke accorpyng to the
spirite. folowe I saye the thynges of the spirite, as
holy

holy meditaciōs & readynges of scripture, deuoute
 prayers, abstinence of the body, and all godly exer-
 cises. Thus doyeng, ye shall growe stronge in y^e spi-
 rite, ye shall be habile by godes grace and assistēce to
 withstande the lustes and desyres of the flesh and of
 the corrupte nature, yea ye shall be new mē, spirituall
 men, conducted, led and gouerned by the holy spirit
 of God, ye shall then embrace the wyll of God frely
 without compulsion, and not as bondmen to y^e law.
 Ye shall then be enfranchised from the thraldome
 of the deuell. Then shall charitie wake moze in you
 than any outwarde lawe can do. For a lawe is not
 made for iust and paryte persons, but to bydle and
 repressse the lustes of synfull persons of carnall and
 beastly folke, for as a certayne Philosopher sayeth: Plato.
 Of the euell maners of men dyd good lawes take
 begynnynge. For yf all men wolde do as they ought
 to do, we shulde nede no lawes. Good men therfore
 be not vnder the lawe. For to be vnder the lawe is
 to be in scruple feare and not to do the lawe frely.

And bycause ye shulde knowe the better whan ye
 walke fleshly and whan spiritually, the Apostel S.
 Paule setteth forth vnto vs the frutes of the flesh
 and the frutes of the spirite. The workes of y^e flesh works
 (sayeth he) be easely knowen, which are these, aduou of the
 tye, lchery, vncleannes, ydolatry, wythcraft, poy- fleshe.
 sonynge, hatred, stryfe, hartbrennyng, fume, cha-
 syng, discorde, heresies, sectes, enuye, dyronkennes,
 ryotte, surfettyng, and suche lyke. Of these foule vy-
 ces and frutes of the corrupte nature, I tell you be-
 fore (sayeth saynte Paule) that who so euer do them
 (onles he ryse agayne by due penaunce) shall neuer
 inherit

On the .xliii. sondaye.

inheritte the kyngdome of god . On the contrarpe
syde, the frute of þ spirit is loue, charite, ioye peace
wyth al men, pacience, suffraunce, myldnes, lybera
lite, faythfulnes, mekenes, tēperance. And agaynst
such persons sayeth S. Paule as shew these frutes,
i. Tim. i surely there is no lawe. For (as sayde is) the lawe is
made for the other sorte of men whych be iniust and
disobedient, it is not ordeined for the chyldren of the
spirit whych be infraunchysed and whych be wyl
lyngly wythout compulsion obedient ynough. For
the chyldren of the spirit, I meane all suche whych
belonge vnto Jesu Christ haue mortified and cru
cified and do continually mortifie and crucifie theyr
fleshe, theyr vyces and concupiscenses by the power
of þ spirit that raygneth in them, as S. Paule dyd
sayeng: I tame my bodye and byng it into subiec
tion. i cor. ix. Assuredly my frende s the chyldren of the spi
rite be now no moze subiecte to the fleshe, but þ fleshe
rather is subiecte vnto them or at least wayes vnto
the spirit whych is in them. Our Lorde graūt, that
his spirit may so worke in vs by his lyuely worde
that we may eschue the workes of the fleshe and fo
lowe the frutes and workes of the same spirit by
our Lorde Jesu Christe. To whom wyth the father
and holy ghost thre persons and one god, be redyed
all honoure, glozie, prayse, and thanks for euer and
euer. Amen.

The gospel on the .xliii. sondaye after Trinitie.

The .xvii. chapter of Luke.

Thargument.

¶ Christ healeth the .x. lepers.

AS Iesus wente to Hierusalem he passed throuwe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. whych stode as farre of, and put forth theyr voyces and sayde: Iesu mayster, haue mercye on vs. when he sawe them, he sayd vnto them: Go shewe your selues vnto the prestes. And it came to passe, that as they wente, they were clesed. And one of them, whan he sawe that he was clesed, turned backe agayne, and with a loude voyce praysed God, and fell downe on hys face at hys fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayd: are there not ten clesed? But where are those nyne? There are not found that returned againe to giue God prayse, saue only this straunger. And he sayde vnto hym: aryse, go thy waye, thy fayth hath made the hole.

God chyste people not only the wordes of our Lorde be full of great mysteries and significant, but also hys myracles and hys workes be as it were parables and ful of mystery, and by them be ought to nourish & increase oure weake fayth moze and moze and to make it stronge, as one may se and consyder in the gospel of this daye, whych maketh mencion of .x. lazars or lepers, whome at that tyme our Lorde clesed of theyr leproye, and of hys large mercye made them hole. But what signifye these .x. lazars or lepers vnto vs? Trulpe in y^e lawe of Moses God had forbiddyn that none shulde kepe company with them whych were infected and syke wyth

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On the .xiiii. sondaye.

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Num. v.
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bodely leproye but commaunded that they shulde be put forth from amonges them and from the company of the reste, lest they shulde infecte and polute other as it is recorde in the booke of Numeri where it is writte in thys wise. The Lord god spake to Moses sayenge: Commaunde the chyldren of Isracil, that they put out from theyr tentes all lazars or lepers. But certaynly we ought a great deale moze to take hede that we do not communicate nor kepe company with such as be lazars spiritually. The spiritual leproye is infidelitie, heresie, and ignoraunce of God. For lyke as the bodely leproye doth corrupt al the body, euen so doth infidelitie corrupte al the soule, and by the synkyng breath therof, that is to say, by the wordes and conuersacion of suche as be corrupted therwith, be other corrupted & company with them, accorpyng to that sayenge. Corruptū bonos mores colloquia praua, that is to saye, euell communications do corrupt good maners. Wherefoze al such ought to be eschued and fled from, as lepers and lazars, they muste be excommunicate and put out of & assemble and congregacion of christen people. Yet thys notwithstanding, there is no sycknes, no maladie, no leproye so greuous, but that the moost excellent phisician or surgeon oure lord and Sauour Christ Iesus both can heale and wyl heale, yf he be faithfully sought and called vpon, as by exemple is well shewed in thys gospel. But I say it is our partes, to seke and call vpon hym, it is our office to go and meete Iesu Christ, yf we woll be cured. We must crye afarre of after hym, we muste with depe lowlynes and humilitie of harte, pray vnto hym and saye
Iesus

Jesus, Saviour, and mayster, haue mercy on vs,
 take pitie and compassion ouer vs. By this meanes
 a lter that we haue oncs offred and presented our sel-
 ues vnto the prestes, which haue anthozitie and po-
 wer of God for to discern and iudge, accoꝝdyng vn-
 to the scripture, betwene the lepy & not lepy, that
 is to saye, betwene heresye and veritie, betwene vice
 and vertue, and accoꝝdyng vnto the scripture, to as-
 soyle, as saint Paule dyd assoyle a synner of whych
 is made mencion in the seconde epistle vnto the Co-
 rinthians, we shalbe receyued agayne into the nom-
 bre of the faythful, euen into þe flocke of Iesu Christ
 But afte that we shalbe assoylde of God in trowth,
 and of men in sygnes we muste yet beware that we
 be not ingrate, churlysh, noꝝ vnthankful to God, as
 the. ix. Lazars were whych dyd not retourne, for to
 yeld thanks and prayles to Christ, and for to gyue
 gloꝝy vnto God for the great benefite and goodnes
 thath they had receyued of him. Let vs be lyke þe la-
 zar Samaritane, whych figured the christen gētyls
 and let vs saye that whych the spirite of God sayeth
 by the prophete Dauid in the. cii. psalme. My soule,
 blesse thou the Lord God and do not forget all his
 rewardes, whych maketh hole all thyne iniquities &
 all thy spekenesses. Thys let vs do, to the intent our
 Lorde maye scmbably saye vnto euery one of vs.
 Ryse vp, and go thy waye, thy true earnest and catho-
 lyke fapth hath preserued and made the hole. Hence
 forth se thou synne nomoze, walke nomoze after the
 flesh, but after the spyrte. Yf we thus do (my frēdes)
 doubt we not but we shal haue the reward of cuer-
 lastyng blesse, whiche is endles ioye in the heauenly
 pp. iiii. Hieru

On the. xv. sonday.

Ierusalem wyth the father, sonne, and holy ghost.
To whome be all glorie and imperie, in infinita se-
cula. Amen.

The Epistle on. the. xv. sonday after Trinitie.

The. v. and. vj. chapter to the Galathians.

Thargument.

An exhortacion to good workes.

Brethren, yf we lyue in the spirite, let vs walke
in the spirite. Let vs not be desyrous of vayne
glorye, prouokynge one another, enuyenge one an
other. Brethren, yf a man also be taken in any faute
ye whyche are spirituall, healpe to amende hym in
the spirite of mekenes: consydering thy selfe, least
thou also be tempted. Beare ye one anothers bur-
then, and so fulfyll the lawe of Christe. For yf any
man seme to hymselfe that he is som what whan in
dede he is nothyng, the same deceyueth hys owne
mynde. Let euery man proue hys owne worke, and
then shall he haue reioysynge, onely in hys owne
selfe, and not in another. For euery man shall beare
hys owne burthen. Let hym that is taught in the
worde, minister vnto hym that teacheth hym, in all
good thynges. Be not deceyued, God is not mo-
ked. For what so euer a man soweth, that shall he al-
so reape. For he that soweth in hys fleshe, shall of
the flesh reape corruption: But he that soweth in
the spirite, shal of the spirite reape lyfe euerlastyng
Let vs not be wery of well doynge. For whan the
tyme is come, we shall reape wythout werynes.
whyle

while we haue therfore tyme: let vs do good vnto all men, and specially vnto them whych are of the housholde of fayth.

We beloued frendes in our lorde Iesu Christ, we shal vnderstande, that our Sauour in the Gospell of saynt Mattheu sayeth, that euery tree is knowen by hys frute, for a good tree beareth good frute, but an euell tree byngeth forth euell frute. Therfore the holy Apostle of God saynt Paul doth in thys epistle admonyshe vs chrisen folke, that yf we be good trees we ought to byng forth good frutes, and yf we lyue in y^e spirite, as chrisemen ought to liue, that we must walke also in spirite. For surely it is not ynoughe for vs to be called chrisen folke, onles we do also the dedes and workes of chrisen folke. It is not ynough for the to saye, I haue receyued the holy ghost, or I haue sayth, yf thou shewest not worthy workes and frutes of the spirite. Nowe one of the fyrst & pyncepal frutes of the spirite, is loue and brotherly supportacion or bearynge of one another, which thyng saynt Paule doth admonyshe vs here of, that we shulde kepe, where he sayeth: Let vs not be desyrous of vayne glorye. &c. Certes it is not possible for a man or woman y^e is bayne gloriouse and that loncth to be auanced and pray sed of the worlde, eyther to supporte, or to forbear much another man, for he wyl alwayes couet to be herde afoze all other, and to be obeyed in all places, wheresoeuer he goeth or rydeth. Certaynly my frendes bayneglorie is an appetyte or luste of all lustes the most daungerouse and the most subtile and secretest

On the .xv. sonday.

crettest that may be ymagined, in so much, that those
persones, whych be esteemed for most spirituall, most
holy, moste godly, be oftentymes infected therwyth.
Lat vs (saith Paul) not be couetous of vaine gloze,
prouokynge out another, or hauynge enuye one at
another. But yf any one amonges you be taken in
any faulte or offence throughe frailty of nature and
not by obstinate euernes, you (saith Paule) whych
be or ought to be spirituall, teache him & helpe to a-
mende hym in all mekenesse, in al swetnes of spirite,
consyderynge in your selues, that ye also may fall in
to lyke temptacion. As yf he shulde saye: Do not
bragge nor vaunt your selues in the fall of another
body but rather consyder that euen the same or lyke
erroure maye happen vnto you. And therfore saynt
Paul sayth in another place. He that thynketh himselte
to be standynge, let hym take hede he fall not. Se
ye beare & suppozte one anothers burthen & charge,
and so ye shall accomplysh the lawe of Iesu Christ.
Whosoever loueth hys neyghboure, he hath fulfyl-
led the lawe, as witnesseth the apostle in hys epistle
to the Romaynes. Abuse not then your selues in tru-
stynge in your selues and thynkynge your selues to
be any thyng. For surely ye be nothyng, ye can do
nothyng, ye are worthe nothyng, if God put not his
hande vnto you. So then of your selues ye can wor-
thely chalenge nothyng. He that alloweth and prai-
seth hymselfe, is not forthwith approued & allowed,
but he is prayse worthy, he is allowable, whom god
prayseth & alloweth. wherfore let euery bodye loke
on hymselfe and well consyder hymselfe, and he shal
haue none occasion to bragge and glozie wyth hym
selfe

i. Cor. x

Ro. xiii

ii. Cor. x

hymselfe ouer the frailtie and weakenes of other persons. What so euer it be, euery man shall beare hys owne fardell, his owne burthen. The sonne of man shall yelde vnto euery man accordyng to hys Mat. xvi
wozkes as he hymselfe testifyeth.

After saynt Paule had thus greatly praysed and commended brotherly suppoztacion or bearyng one wyth another, he now exhorte chysten men to be healpyng and releuyng to all the bodely necessities of them that do teache the sayth and the gospell of Iesu Chyst. He sayeth: Do not erre, abuse not your selues, for God can neyther be mocked nor beggled. For what thyng so euer a man soweth, the same shall he also reape & gather agayne, as who shulde saye, All that which a man doth or soweth in this worlde, he shall synde it and reape in the other worlde, whether it be good or euell. Certaynly my frendes there be two maner of feldes whych men do so we, there is
Two fel
des.
the felde of the fleshe, and the felde of the spirite. He that soweth in hys fleshe, that is to saye, he that doth the wozkes of the fleshe, whych be euell wozkes, deuelysh wozkes, vngodly wozkes, shall of the fleshe reape corruption and euerlastyng curse and damnation. But he that soweth in the spirite shall of the spirite reape euerlastyng lyfe. wherfore in the meane tyme whyle we haue space to sowe, let vs sowe in spirite, let vs sowe good seedes, chysten seedes, charitable seedes, let vs do well wythout sayntynge, wythout beggynge wery, not only to them, whych do good vnto vs, but vnto all, and principally vnto the good and saythfull chysten men. And doubt we not, but we shall gather in, and reape in tyme conuenient good

On the .vx. sondaye
and full haruest in eternall lyfe to the gloie of the
eternall father of heauen. Vnto whome be thanks
Amen.

The Gospel on the .xv. sonday after Trinite.
The .vi. Chapter of Mathue.

Thargument.

Chryste forbyddeth vs her to seke carefull y
for wo:ldly thynges.

Iesus sayd vnto his disciples. No man can serue
two maysters. For eyther he shall hate the one,
and loue the other, or els leane to the one, and des-
pyce thother: ye can not serue God and Mammō.
Therefore I saye vnto you: be not careful for your
lyfe what ye shall eat or dryncke, nor yet for your
bodye, what raymēt ye shall put on. Is not the lyfe
more worth than meate, and the body more of va-
lue than rayment? Beholde the foules of the ayre,
for they sowe not, neyther do they reape, nor cary
into the barnes: and youre heauenly father feedeth
them. Are ye not muche better than they? whych
of you (by takynge carefull thought) can adde one
cubyte vnto hys stature? And why care ye for ray-
ment? Consyder the lylies of the felde, howe they
growe. They laboure not, neyther do they spyne
And yet I saye vnto you, that euen Salomon in all
hys royaltie was not arayed lyke one of these.
wherfore, yf God so cloth the grasse of the felde
(which though it stande to daye, is to morowe cast
into the foruace) shall he not muche more do the
same

same for you O ye of lytle sayth: Therefore take no thought, sayenge: what shall we eate, or what shal we drinke: or wherwith shal we be clothed: after al these thynges do the Gentyles seke. For your heauenly fether knoweth, that ye haue nede of al these thynges. But rather seke ye fyrst the kyngdome of God, and the ryght wysnes therof, and al these thynges shall be minilred vnto you.

Good people if we were christen men and womē wyth hertes and wyth woꝝkes, I say if we dyd beleue sufficiently as we boast our selues to belue in Iesu Christ and in hys blessed and pure woꝝd, we shulde wythout fayle not be so troubled noꝝ dysmayed noꝝ yet so pensyfe and so carefull whan we haue any misfortune and necessitie. Iesu Christ our sauour doth comound vs that we shuld in no wyse take thought what we shuld eate, oꝝ what we shuld drynke, oꝝ wherwyth we shulde be clothed. And that they be the carnall men, the paynyngs and infideles whych take thought foꝝ these thynges: and not the true & saythful christen men. He sayeth and assureth vs in the Gospell of thys dawe, that God hys father and ours, shall nouryssh vs and arraye vs: And foꝝ all thys, as yf he were a lyer & an abuser, we do not beleue in hym noꝝ in hys woꝝdes. Certes the infidelitie of the woꝝlde is greate. The woꝝlde I saye is blynde, whych thynketh to beleue so well and so fermyly, and yet beleueth neuer a deale. We do greate injury vnto Iesu Christ in mistrustynge hym. But it is to be noted foꝝ the vnderstandynge of thys terte of our Lord foꝝbyddeth chryste men to take thought:

On the .vx. sondaye

but he doth not forbiddeth them to labour: but commaundeth that euery body shuld labour according to the grace & might that god hath giue him. In the sweate of thy bylauge thou shalt eat thy bycave (sayeth he in the .iii. chapter of Genesis). And for all the rest let hym cast all his hope in god: And as S. Peter sheweth vs in the .v. chapter of hys fyrst Epistle, and the Prophete in the .liiii. psalme. Cast thy care vpon the Lorde God, and he shall nourysh the. And saynt Paule sayeth in the .iiii. chapter vnto the Philippians. Be not carefull for any thyng but in all praye and petition wyth thankesgyuynge let your prayrs be knowen vnto God. And S. Peter in the .v. chapter of þe afoze sayd epistle sayeth: Cast al your thought in him which hath care of you. And for this cause saynt Hierome expounyng thes place sayeth in thys wyle. We be here commaunded by Chyste, not to be careful what we shulde eate, for in þe sweat of our face, we prepare vnto vs breade. Labour ought therfore to be exercised, but care taken away. Here wyth agreeth Chylostone sayeng: Not wyth spirituall cares, but wyth bodely labours, we muste seke our fode, whych fode aboundeth to suche as labour for it by gods gyfte for a rewarde of theyr diligence, and on the other syde it is wythdrawen from suche as despyce labour, by Gods doyng for a punishment. But thys that Chyist speaketh here (sayeth saynt Hierome) is to be vnderstande, of þe bodely meate and royment. For of the gostly fode and royment we ought alwayes to be carefull. Our Lorde for to rebuke vs the more of our letle sayth byddeth vs beholde the byrdes, and the lylges of the feldes.

vnto

Hierom

Chryso
stomus
sup Mat
theum.

vnto whō God prouideth. And be we nomoze worth
 then byrdes: or then the floures of lylpes of þ̄ fel
 des: He dothe then defende vs to take thought foze
 earthly thinges, to thende that our spirite maye the
 better be lyfte vp vnto the heauenly thynges: for a
 man to take thoughte and care for the one and the
 other, it is vnpossible. who so euer hath tasted of þ̄
 true goodnesse of God, he doth vntaste and mylike
 the flattering and vayne goodnes of the earth. For
 none can serue two maisters at ones. He can not
 serue both God & also Hammon. Hammon in the
 Syriake speche (saith S. Hierom) is called ryches. Hierom
 Let the couetous person thā heare this, that he can
 not both serue Chyiste and ryches, and yet he sayeth
 not, he that hath ryches but he that serueth ryches.
 For he that is the seruaunt of riches, kepeth ryches
 as a seruaunt or bondman, but he that hath shaken
 of, the yoke of bondage or seruitude, he giueth them
 as a loyde. And saynt Austine sayth: He that serueth
 Hammon, that is to say, riches, serueth him which
 by þ̄ merite of his peruersitie is called of our Lorde
 the prynce of this worlde that is to save the deuell.
 Austine.
 Wherefoze here be repproued all couetous folkes,
 whiche do set and fixe so much their hartes vnto the
 worlde: and so lytle vnto god. Let vs then belue at
 the lest Iesu Chyist which doth not lye: and care we
 not for to gather goodes, but let vs rather care for
 the kyngdome of God only and for his iustice: and
 to obtayne his grace and for the reste there shalbe
 gyuen vs as muche as we shall lacke for to passe so-
 berly this lyfe w patience. Seke ye then fyrst (sayeth Chryso
 Chyist) the kyngdome of god and the iustice therof some.

On the.xv.sondaye

Kingdō of God The kyngdome of God, as holy Chyrlsostome expōneth, is the retribucion oꝝ rewarde of good woꝝk's, and the iustice therof, is the waye of godlynes, wher by sayeth he we go to the kyngdome of God. Yf thā thou wylt consyder, how great the gloꝝy of the saintes shalbe, it must nedes folow that eyther foꝝ feare of payne thou must go frō euell, oꝝ foꝝ desyre of gloꝝie, thou muste hasten the to do good. And yf (sayeth thys holy doctour) thou wylte consyder, what is the iustice of God, I meane, what god hateth and what he loueth, the selfe iustice shall shewe vnto the her waies which foloweth such as loue her. Foꝝ we shal not be called to a rekenynge whether we be ryche oꝝ poore, but whether we haue done well oꝝ euell, which thyng (sayeth he) is in our fre wyl. Wherfoꝝ good people se ye do not care foꝝ your bodely sustenaūce, foꝝ our Lord doth promyse you that it shalbe gyue vnto you, you nede not to doubt of it, yf ye cast from you this fleshy and wordly thought ful of instruct of the pꝛouision of God. Do ye rather the contrary, haue no trust in your selues, but al in God: and you shalbe truly saythfull and the chyldꝛen of almighty God: and you shall lacke nothyng in thys pꝛesente tyme noꝝ in the other to come by oure Lorde Iesu Chyriste vnto whome be gloꝝye and thankes woꝝlde wythout ende. Amen.

The Epistle on the.xvi.sondaye after Trinitie.

The.iii.chapter to the Ephesians.

Thargument

Of þ power, heigth, bredth, & depth of Chyrist that is to say, that he is euery where, and potent in all thynges.

Saynt

SAynt Paule wrote vnto the Ephesians saieng: I desire, that ye saynt not bicause of my tribulations that I suffer for your sakes: whyche is youre prayse. For thys cause I bowe my knees to the father of our Lorde Iesus Christ, whych is father ouer all that is called father in heauen and in earthe, that he wolde graunt you accordyng to the ryches of hys glory, that ye may be strenghted with might by hys spirite in the yncer man, that Christe maye dwell in your hartes by fayth, that ye beyng rotd and grouded in loue, myght be able to cōprehēde wyth all sayntes, what is that bredth and lengthe, depth and heyghth: and to knowe the excellent loue of the knowlege of Christ, that ye myght be fultyl led wyth al fulnes, which commeth of God. Vnto hym that is able to do excedinge aboundantly aboue all that we aske or thynke accordyng to the power that worketh in vs, be prayse in the congregation by Iesus Christ, thorowout all generacions from tyme to tyme. Amen.

The charge my frendes of a byshope or of a curate, is to teache continually, and to praye for the people, whych is comyncted vnto hym, to thinke that it wolde please God to redresse, cōforte, and assure them agaynst the temptacions of this world, as saynt Paule doth teache vs, by all hys epistles. In the epistle of this daye he saith: I praye you my brethren, that you do not discomfort your selues for my tribulations, whych I suffer for you. That is to say, yf you se that I do suffer much harme, iniuries, and

On the.xvi. sondaye

and persecutions forbycause that I do preach vnto you the gospell, do not discourage your selues, but perseuer in þe sayth of the same. Vt the mayster hath bene euell entreated, by good ryght the seruaunt must be in lyke maner. Our Lorde Iesu Chyiste sayeth in the .x. chapter of S. Mathew. It suffiseth vnto the discipule for to be lyke vnto hys Mayster. For thys cause to thende that yo u shuld not discourage your selues I pray and requyre humbly the father of our Lorde Iesu Chyist, the great father of houholde of the heauen and of the earth, which is the spring and fountayne of all goodnes. For I knowe well, that wythout hym, you nor I can do nothyng. I praye hym, that by the ryches of hys glorie and grace it wolle please him, to gyue vnto you by hys spirite, strenght not bodely but spiritually and inwardly, for to endure and to suffer. And that it wol please Iesu Chyist, the glorie of the father, the glorie of þe angels and of men, to abyde in you by feruent faith in your hertes, founded and rooted in charitie to the intent that you maye knowe and vnderstande the inestimable graces which by him be giuen vnto vs the largencesse and length of the same, for the earthe is full of the mercy of the Lorde God (sayeth þe prophete Dauid) and the hyghnesse and depthnesse: for they do perse the heauens and the hylles. He whych is descended is he which hath ascended aboue al the heauens sayeth saint Paul. To thintent also that ye shall know the great charitie of Iesu Chyist toward vs (the whych knowledge is moze to be esteemed than all the science of the worlde) and that you shulde be replenished in all aboundaunce wyth the graces of
God

Psalme.
xxxii.

Eph. iiii

God. In thys epistle saynt Paule declareth in shor-
 t conclusions the perfection of the chysten lyfe, vnto
 the whych we ought to bzeath and to sygh. He doth
 not praye that good shulde giue them much tempo-
 rall goodes for to lyue at theyr ease, but he desy-
 zeth and prayeth, that they may haue strength for to en-
 dure and to beare with him the crosse of Iesu Chyist
 For al the life of a chysten man is to endure. In the
 conclusion of the epistle, wyth pzoofounde harte and
 wyth greate spirite he yeldeth graces and lounge
 thanks vnto God, sayeng: Vnto hym whyche is a-
 ble for to gyue vs moze than we can deimaunde or
 thynke, accozdyng vnto the myght the whych puif-
 santly and strongly woꝝketh and laboureth in vs,
 vnto hym he yel- den all gloꝝye by all the churche, by
 the meanes of hys sonne Iesu Chyste. For euen as
 by hym all grace is gyuen vs from the father, so it
 must nedes be that by hym, which is the begynnyng
 and the ende, all gloꝝie be vnto hym rendered. Then
 my bꝛethꝛen, let vs not discourage our selues of the
 woꝝde of God, of the doctrine of the gospel, for any
 tribulacion or woꝝldly vexacion that maye happen
 vnto any of them by whyche it shall haue pleased
 God that they shulde beare it yf it be his pleasure
 to make them to beare hys crosse: and vnto them
 whych shal beare it, but so muche the moze let vs be
 fou- ded stedfast and ferme, and rooted in fayth, hope
 and charitie, and we shall knowe the incompe-
 hensible graces of God. And he that surmounteth all
 myght, shal delpyer vs from all euil and shal leade
 vs vnto hys gloꝝie, vnto hys heauenly kyngdome,
 where in eternall loꝝe we shall yelde perpetual gra-

On the .xvi. sondaye.

ces and prayles vnto the father of heauen by oure
Lorde Iesu Chyste. To whom be all glorie. Amen.

The gospel on the .xvi. sonday after Trinitie.

The .vii. chapter of Luke.

Thargument.

W Christ raiseth a deade man to lyfe agayne.

Iesus wente into a citie whiche is called Naim,
and many of his disciples wente with hym, and
muche people. whan he came nye to the gate of the
cite: beholde, there was a deade man caried out,
whiche was the only sonne of hys mother, and she
was a wedowe, and muche people of the cytie was
with her. And whan the Lorde sawe her, he had cō=
passion on her, and said vnto her wepe not. And he
came nye, and touched the coffyn: and they that
bare him stode styll. And he said: yonge man, I saye
vnto the aryse. And he that was deade, sat vp, and
began to speake. And he deliuered hym to his mo=
ther. And there came a feare on them all. And they
gaue the glorie vnto God, sayenge: a greate pro=
phete is risen vp amonge vs, and God hath visited
his people.

The thinge (good people) which is moost agreea=
ble vnto God, and that whiche he demaundeth
& requireth of vs principally, is to beleue his word,
as saynt Paule saith in the .xi. chapter of his epistle
to the Heb:ues. It is impossible to please God with
out faith. For this cause all the myracles whiche
were at any tyme done, as wel by Iesu Chyste in erth
as by hym in his members, it hath not ben for to at=
tribute

tribute the honour vnto hys members, or that hys members hath done miracles, but for to approue the woꝛde of God, and for to manypfest hys gloꝛye and myght, to thintent that he shulde be honoured and reuerenced of euery body, and in euery place, as the pꝛophete sayeth: Loꝛde God all the earth doth woꝛshyp the. For thys cause oure Loꝛde hath rayled vp from death to lyfe the wedowes sonne, of the whiche is made mention in the Gospell of this day. He hath here raised one from bodely death: for to make vs to beleue, that he hath the power also, for to rayse, vs a gayne from spirituall death. And also he shall rayse vs vp agayne bodely at the day of dome. As he said vnto Martha: I am the resurrection and lyfe, who so beleueth in me, he shall not dye eternally. All they therfoꝛe which do not lyue accoꝛdyng vnto the spirite, which folowe the olde lyfe of Adam, whyche accomplissh the desires, concupiscences, and woꝛkes yf the flesh (of the which was spokē in the epistle of the last sondaye) they be deade spiritually. For who that hath not the holy ghoꝛste, he hath no lyfe, he doth not belonge vnto Iesu Chꝛyst whych is the lyfe. Yf any hath not the spirite of Chꝛyst, he is not Chꝛistes Ro. viiij. He is boꝛne and conducted of euell spirites to the pytte of hell: Yf Iesu Chꝛyst do not come quic- kely for to touche hym wpyth hys hande, the whyche signifypeth hys great puissaunce and myght conioyned wpyth his woꝛde. Yf he do not speake and touch lyuely the harte, it is impossible, that the sayd creatures shulde haue power to rylse agayne, or that they shulde euer chaunge from the death of the soule vnto newnes of lyfe and state of grace. For surely so

Ioh. xi.

On the .xvi. fondaye.

As longe as we be in deadly synne and vnder the thral-
doine and subiection of the fende, so longe we be as
deade persons. And therfore sayeth saynt Ambrose.
Ambrose. We lye deade in secrete, whan eyther the fyre of vn-
reasonable luste byenneth vs, or the colde humoure
drouneth and as it were wyth a certayne slouthful-
nesse of the bodye the Harpenesse of the mynde is
accombyed and ouerwhelmed, in which case we can
not ryse out of our droulpe slombze but by Chryste.
And yf sayeth thys holy doctour saynt Ambrose, it
An alle- be an heuy and greuouse synne which thou thy selfe
gone. arte not able to washe away wyth the teares of thy
penaunce and repentaunce, let thy mother the holy
church wepe for the. Let the people also be assistente
vnto her. And forthwyth thou shalt ryse agayne not
of the coffyn or beere and shalt begin to speake with
another lyfe, and all that heare it shall feare and
shalbe corrected by the example of one. They shal also
praise God, whych hath gyue vs so great remedies
Bepe. to eschue death. And here sayeth Bede is the errour
of the heretiques called Nouatians confounded,
which whyle they go about to destroye the clensyng
of penitent persons, do deny þ our mother þ church
weppynge for þ spiritual death of her chyldzen ought
to be comforted by hope of restorpyng agayne to lyfe
Whych damnable opinton the wycked Anabapti-
stes at thys daye haue renued in dyuers places of
christendome, whych denye, that they that fall into
deadly synne after baptisme can by due penaunce or
any other meanes come agayne to the state of grace
whome we praye God to bynge out of theyr foule
heresy. Act vs than good people instantly and hum-
bly

bly praye to almyghty God the father of heuen that
 it wolde please hym so oft as we fall into synne to
 touch and spake to vs so vertuous and pythy woꝝ
 des that may quicken vs, and rase vs from deathe
 to lyfē, in yeldynge and restoryng vs luyngē truly
 in spirite vnto our mother, whych is the churche of
 faythfull men, and that we may speake continually
 the woꝝde of prayse and of grace vnto God: in such
 wyse that by occasion of vs, our neyghbours may
 be edified and exhorted foꝝ to prayse and glo-
 risie God wyth vs, knowynge that God
 hath visited his people by Iesu Christ:
 Vnto whome apperteyneth gloꝝie
 and honoure eternally. Amen.

The Epistle on the .xvii. sonday after Trinitie.

The .iiii. chapter to the Ephesians.

Thargument.

¶ Of the vnitie of fayth that there be no dissen-
 sion amonges chrysten people.

B Rethrē, I whych am a presoner of the Lordes
 exhorte you, that ye walke worthy of the vo-
 cacion wherwyth ye are called, wyth all lowlynē
 and mekenesse, wyth humblenēse of mynde, for-
 bearyng one another thorow loue, and be diligent
 to kepe the vnitie of the spirite thorowe the bonde
 of peace, beyng one bodye, and one spirite, euen as
 ye are called in one hope of your callyng. Let there
 be but one Lorde, one saythe, one baptisme: one
 God and father of all whych is aboue all, and tho-
 owe all, and in your all.

Rr. iij.

My

On the .xvii. sondaye

Me brethren and sisters in Iesu Christe, let vs
consider the benignitie lounge kyndnes and
swetnesse of the holy ghost, the which doth not com-
maunde vs wyth rygoure and sharpnesse (as men do
often) but doth desyre vs loungly by his great mes-
sanger the apostle saynt Paule, that we shuld walke
woythely in the vocacion or callynge vnto which we
be called. Of thys vocacion is spoken in the fyrste
chapter of the fyrst epistle vnto þe Corinchiāns, where
he sayeth: God is true and faythfull by whome you
are called into the company of hys sonne our Lorde
Iesu Christ. This companyenge with Iesu Christ,
is the christen and catholyke church, the whych is
called a bodye, wherof he is the heade, and we be his
members: in case we be conducted and leade by the
holy ghost. For he is the sturter, the lyfe and the con-
ductour of all the catholyke church, for to make it
to walke woythely wyth the heade in all humilitie,
mekenesse and swetenesse. He doth teache vs also by
true loue and charitie, in al pacience to support and
beare þe faultes and infirmities of our neyghbours.
And saynt Paule induceth vs to do thys in the .vi.
chapter of the epistle vnto the Galathians. Beare
the burthens one of another and so ye shall accom-
plysh the lawe of Christ. The which doth admonysh
vs aboue all thynges that we shulde endeouour our
selues to kepe the vnitie of the spirite of fayth in a
bonde of peace and cōcorde: that is to wyte in sauou-
rynge in fayth one selfe thyng. And what is þe that
we shulde all sauour? That we be one body, one spi-
rite, and all called into one hope of saluation by Je-
su Christ. That ther is one Lord, one fayth, one bap-
tisme

time, one God and father of al, whiche is aboue al, and ouer all thinges, and in vs al, whiche is he that is blessed in the worlde of worlde. This is þe faith in the whiche we ought to be vnied and knytte with the holy ghost, and to haue stedfast peace & con corde. The whiche thinges yf we haue, we shalbe conducted by this holy ghost in all graces and vertues for to blesse, laude and glorifie this right high and so uerayne father by our Lorde Iesu Christ vnto glorie of all the Trinitie without ende. Amen.

The Gospell on the .xvii. sondaye after Trinitie.

The .xiiii. Chapter of Luke.

Thargument.

Christ healeth on the sabboth daye and com mended humilitie vnto vs.

WHan Iesus went into the house of one of the chiefe pharisees to eate bread on a Sabboth day, and they watched hym. And behold there was a certaine man before him whiche had the dropsy. And Iesus answered and spake vnto the lawyers and pharisees, saienge: Is it lafull to heale vpon the sabboth daye? And they helde their peace. And he toke him and healed hym, and let him go: and answered them, sayenge: which of you shall haue an asse or an oxe fallen into a pytte and wyl not strayght waye pull hym out on the sabboth daye? And they coulde not answere him agayne to these thinges. He put forth also a similitude to the gestes, whan he marked how they preased to the hyghest roumes, and sayd vnto them: whan thou arte bidden

On the. xviij. sondaye

bydden of any man to a weddyng, syt not downe in the hiest roume, lest a more honorable man than thou be bydden of hym, and he (that had hym and the) come, and saye to the: gyue thys man roume, and thou than begynne wyth shame to take the lowest rowme. But rather whan thou art bydden, go and syt in the lowest rowme: that whan he that had the, commeth, he may saye vnto the: frende syt vpper. Than shalt thou haue worshyp in the presence of them that syt at meate with the. For who soeuer exalteth hymselfe, shalbe brought lowe. And he that humbleth hymselfe, shalbe exalted.

At the begynnyng of our gospel good christen people Iesu Christ doth comende vnto vs synfully loue and charitie towarde al men, whan we se that so familiarly he haüted and frequented with them that were hys enemyes and hys euell wyllers, that also he dyd eate and dryncke wyth them. for to haue occasion to teache them and to conuerte them vnto God hys father as the auncient doctour Cyrillus noteth. And here be rebuked and checked those whych haue hatred, malyce, & rancor agaynst theyr christe brythren, and do not vouchsaue to company wyth them, nor also to speake vnto them, whan that by the diuine commaundement of almyghty God they be bounde for to remytte and to pardon all iniuries, and ought by all meanes they can for to recõcile them, or els God shall neuer be reconciled wyth them. Consequently Iesu Christe doth instructe vs that we ought at al tymes to accomplishe and do the woorkes of mercy towards our brythren and neyghbours

Cyrillus

Mat. vi.

hours. And specially that the sondaye be not in any
 wyse violated by the sayde woꝝkes of charitie. The
 whych he shewed well, whan that vpon the sabboth
 day he dyd heale the poze man of the dropisie, which
 as holy doctours do expoune is truly the fygure of
 all humane nature, whych was spirituallly ful of the
 dropisie, and ful of waters of concupiscence: wherby
 it perished and dyed vnto eternall death. The spirituall dropisy
 And soe in this gospel Christ doth aduertise vs of these
 conetouse and proude scribes and pharisees whiche
 by theyr ambition at the feastes & banckettes dyd
 take the fyrst and moost honourable places. For the
 whych cause Iesu Christ doth correcte them, and in
 structeth them, and vs also, wyllynge vs whan we
 shalbe called vnto mariages and feastes, that we do
 not sit in the hyghest places but in the lowest. The
 whiche may be vnto vs very well a morall doctrine
 as to the exterior woꝝke, as the holy doctours of the
 church do full well declare it, & in especiall the great
 clerke Basilus declareth it on this wyse. To take
 the lowest place at feastes accordyng to the Lordes
 commaundement is conuenient, but agayne conten-
 ciously to runne into it, is a thyng reprouable as a
 disturbaunce of orde and occasion of hurly burly.
 And surely sayeth this clerke yf contention be mo-
 ued who shuld sit lowest amonges you, ye shall dis-
 fre nothyng from those that stryue to sit hyghest,
 for al is one mater. wherfore lyke as our Lord say-
 eth here, it is expedient for hym that maketh a feaste
 to appoynt the orde of sittinge. So shal one of vs
 in patience susteyne eche other honestly, and doynge
 althynges in orde and not after the fanyse of some

On the .xvii sondaye

we shall neythr seme to counterfayte humilitie by ouermuche gaisayng but rather by humilitie we shall obtayne patience. For surely it is a greater token of pryde, by ouermuch repugnancie & refusyng not to lye in suche place as the feastmaker thynketh mete for vs, and contenciously to occupie the lowest rowme, than it is to lye in the hyghest place whā we be commaunded so to do. Thys sayeng therfore of Chyste morally is thus to be taken. Yet for all that spiritually, it may be well vnderstanded as Bede & other expositours also do godly applie it of the marriage of the sonne of God wpth humayne nature: whiche is the vnton and the marriage of hym and al faythfull soules. Of the which it is wrytten in another place. That many be called but fewe elected. The whych sentence of God ought to astonny vs, & we ought diligently to consider what they be which be chosen, in despying to be of theyr company. Truly Iesu Chyste hymselfe dothe shewe vs, sayeng: That whosoever doth humble hymselfe in makyng hymselfe seruaunt vnto all and doyng the workes of charitie to hys brethren for the honour of hym, he shalbe elected or chosen and exalted. And on the contrary who soeuer shal exalte hymselfe in wyllyng by pryde to haue masteryshyp and lordshyp ouer al, and vncharitably neglectyng and despying hys euen chysten and poore brethren he shalbe humbled put downe, and cast backe fro the marriage, for God respyeth proude men, and gyueth garce vnto the humble. wherfore my frendes let vs at al tymes do good workes, and mercy vnto all. Let vs not be ambitious of worldly honour. Let vs humble our selues
vnder

Mat. 22.

after Trinitie.

Fol. Clxii.

Under the myghty hande of God and after this lyfe we shalbe by hym exalted whan it shal be hys pleasure and godly wyl into eternall glorie wyth the company of al those that be happy for to prayse him and lesse hym wythout ende.

The Epistle on the .xviii. sondaye after Trinitie.

The .i. Epistle to the Corin. the .i. chap

Thargument.

A gratulacion of thankesgyving for the true knowlodge of godlynes.

Brethren, I thanke my God alwayes on your behalfe: for the grace of god, which is gyuen you by Iesus Christ, that in al thinges ye are made rich by hym, in al viterance, and in all knowlege, by the whych thynges the testimony of Iesus Christ was cōfermed in you, so that ye are behynde in no gyft waytynge for the appearynge of our Lorde Iesus Christ, whych shal also strength you vnto the ende that ye may be blamelesse in the daye of the comyng of our Lorde Iesus Christ.

Synt Paul good chrysten peole in the epistle of this present sondaye doth teache vs, þe he which hath þe grace of God in hys harte, whan he seeth the pooze synners leaue theyr euell lyfe, and that they conuerte them vnto God in gracc. is exceedingly ioyfull, and cotinuallly yeldeth graces and thanks vnto God. For it is wyrtten in the .xiii. Chapter of hys fyrst epistle vnto the Corinthiās. Charitie doth not reioyce at iniquitie, that is to saye, of the estate of synners but is in heuines, pytie, and compassion. But it reioyceth of truth, whych is whan they leaue

Sl. ii.

theyr?

On the.xviii sondaye

they synnes and the vanitie of thys worlde, & that they conuerte them vnto God whyche is all veritie. And also ioye is made in heauen amonges the angels of God, as it is wryten in the.xv. chapter of **St. Luke**. It is ioye befoze the angels of God foꝛ a synner that doth penaunce. Also saynt **Paule** here yeldeth graces and thanks vnto God foꝛ the **Corinthians**: knowynge þ. it was not by any workes that they had done, that they were conuerted, but by the only mercy of God not deserued on theyr behalfe.

And thus it is of vs. In our conuertynge by true sayth vnto **Iesu Christ** we be made ryche in hym in all thynges, in al wordes, and in all sciences that is to saie, in the doctrine of the Gospell by the whyche is confirmed vnto vs, the wytnes of our saluacion: knowynge certaynly, that the myght of god is in the Gospell foꝛ to saue all them whych shal beleue in it. But befoze that we be woꝛthy to haue suche, and so greate rycheesses, we must renounce and bitterly forsake the vayne confidence and trust in the rycheesses and delytes of thys worlde. Foꝛ **Iesu Christ** hym selfe sayeth vnto vs, that we can not serue God, and

Mat.vi.

also the rycheesses of thys worlde. Mozeouer in another place he sayeth, that yf we do not renounce in our mynde and affection all the goodes that we do possesse we can not be his disciples. Let vs thā hold vs by sayth in our conuersion to God: the whyche sayth, foloweth so many gyftes and graces of God that there lacketh nothyng foꝛ saluacion. And we shall abyde in all suertie and in peace of conscience, the comynge of **Iesu Christ**, whyche shalbe particularly at the daye of our death and departynge fro

after Trinitie.

Folclxiii.

thys worlde, and generally at þ̄ dape of dome, at the
whyche tyme he shall come and gyue vnto vs hys
great & inestimable rycheesses, the whych we do now
fear for by fayth & hope, that is the eternal gloie of
hys heauen. Into the whyche that we maye al come
by the graces & merities of our Lorde Iesu Christ.
To whom be al gloie. Amen.

*This worlde and
generally
at the
dape of
dome*

The Gospel on the .xviij. sonday after Trinitie.

The .xxij. chapter of Matheu.

Thargument.

¶ The pharisees question to Christ, and again
Christes question to the pharisees.

THe pharisees wēt vnto Iesus, and one of them
whiche was a doctour of the lawe of Moses,
asked hym a question, temptynge him, and sayeng
Mayster, whych is the great cōmaundement in the
lawe? Iesus said vnto hym: Thou shalte loue the
Lorde thy God wyth all thy harte, and wyth al thy
mynde. This is the fyrst and great cōmaundement
And the seconde is lyke vnto it. Thou shalte loue
thyne neyghbour as thy selfe. In these two cōmaū
dementes hange all the lawe and the prophetes.
whyle the pharisees were gathered together, Ie-
sus asked them, sayenge: what thynke ye of Christ?
whose sōne is he? They sayd vnto hym: the sonne
of Dauid. He sayde vnto them: howe then doth
Dauid in spirite cal hym Lorde, sayeng: The Lord
sayd vnto my Lorde syt thou on my ryght hande.

Sf. iiij.

tyll

On the. xviij. sondae

tyll I make thine enemyes thy footeſtole. If Dauid
than call hym Lorde, howe is he then hys ſonne?
And no man was able to anſwere hym any thyng:
neyther durſte any man (from that day forth) aſke
hym any mo queſtions.

The Goſpell red in the church theſe daye good
Chriſten audiēce doth reherſe vnto vs, how the
phariſees, hearing that Jeſus Chriſt had confoun-
ded the Saducees, whych as ſaynt Hierome noteh
were of contrarie opynions wythin themſelues and
as it were enemyes one to another, yet they come &
toyne together agaynſt Chriſt to thurtent as Jhon
Chryſoſtome ſayeth they myghte ouercome hym by
multitude, whom they coulde not conuince with rea-
ſons. And ſo ſayeth he they confeſſed themſelues to
be naked of the trouh whych armed theſelues with
multitude. They com than all together. And one
amonge them a doctoure of the lawe ſpeakynge for
all the reſte (to the intent yf that one ouercame they
mygh al ſeme to haue the vpperhand) in temptynge
our Lorde Jeſu Chriſt, dyd put theſe queſtion vnto
hym, ſayeng: Maſter whyche is the greateſt com-
maundement of the lawe? Here you may ſee what fa-
ſhions theſe falſe foxes and ypocrites had. Firſte
they called Jeſu Chriſte maſter: whole diſciple for
all that, they had no deſpye to be. And they' dyd de-
maunde hym of the greateſt commaundemente (as
Chryſoſtome ſayeth) which neuer had accompliſhed
the leaſt: but rather by theyr curſed and auaricious
conſtitucions had tranſgreſſed all the lawe of God.
And they thought ꝑ it was ynough for to diſpute the

Hierom

Chryſo
ſtome.

Chryſo
ſtome.

the one agaynst the other by pryde and vanitie, for they dyd not desyre but all only to be sent and praysed of men, yet for all thys the swete Sauoure desyryng theyr saluacion doth gyue them here true and sounde doctryne and healthfull correction, answeryng the mekely, that they ought to loue God wyth all theyr thought the whych they dyd not: and theyr neyghbour as themselues, but they dyd cleane contrary. For he whych was theyr God, & theyr neyghbour in as much as he was man, they wold put him to death. In whych he shewed them to be synners, pprocrites that is to saye counterfayted holy & transgressours of all the lawe and of the prophetes. And accordyng vnto saynts Marke in the. xii. chapter, they wist not what to answer, but theyr owne doctoure gaue sentence agaynst them, sayenge: Master, in truth thou haste sayde well. For there is one only God, & there is none other but he. And to loue hym wyth all the harte, wyth all the vnderstandyng wyth all the soule, and with all the strength, and thy neyghbour as hymselfe: is a greater thyng then al the byentofferynges and sacrifices made vnto God. Here maye you se, howe he hymselfe gyueth iudgement agaynst the conetoulnes of the scribes & pharisees whych loued so well the sacrifices, for the pryte that came therof vnto them. And on þe contrary syde he approueth the answer of Iesu Christe the whych they thought to haue interrupted and checked. Thus it appereth that the craftye be taken in theyr craftines, and þe there is no counsell agaynst god. And then synally our Lorde demaunded of the pharisees beyng all there together, whose sonne Cysse was

On the.xviii. sondae

was. And forbycause they were carnall they knewe
nothyng in Christ & in Messias but fleshe, and they
answered hym that he was the sonne of Dauid.
And then oure Lorde wolde shewe them and teache
theyr saluaciō. For it was not ynough for to beleue
that he was a man comen of royall bloude, but also
it must be beleued that he was God vnied vnto hu-
mayne nature for to make the redemption of men.
And therfore he sheweth them by þe wytnesse of Da-
uid selfe that he is God, where Dauid sayeth in spi-
rite. The Lord God hath sayd vnto my Lorde. Set
on my ryght hande vnto the tyme that I put thyne
enemys a foote stoole to thy feete. Dauid calleth
Christ bys Lorde syttinge on the ryghte hande of
God whych is to vnderstande (as the auncient doc-
tour S. Remigius & other doth expoune it) not that
God is corporall that he shulde haue a ryght or left
syde but to syt on the ryghte hande of God, is to re-
mayne in the same honoure and dignitie egall wyth
the father, so that herby he confesseth that he is god.
And this the pharisees vnderstode not to be said of
Christ: but they were those whiche the spirite of god
calleth the enemyes of Christ, for to be put vnder
bys feete. Then my brethren let vs not tempt Iesu
Christ. Let vs beleue, that the greatest and the fyrst
commaundement is to loue God wyth all our hart,
wyth all oure thought, and wyth all our soule, that
he is true god and that he is true man. And we shal
be of the nombze of the chosen for to laude the hea-
uenly father, and oure Lorde Iesu Christ sytting on
bys ryght hande. Vnto the whyche wyth the holy
ghost be glorie wythout ende

Pf.xix.

Remig-
s.

The

The Epistle on the .xix. soday after Trinitie.

The .iiij. chapter to the Ephesians.

Thargument.

20 How we ought to put of our olde Adam,
and put on the newe.

B Rethren, be ye renewed in the spirite of youre
mynde, and to put on that newe man, whyche
after God is shapen in ryghtuousnes and true holy
nes. wherfore, put away lyeng, and speke euery mā
trouth vnto hys neyghbour, for as much as we are
membres one of another. Be angry and synne not:
let not the sonne go downe vpon your wrath, ney-
ther gyue place vnto the backbyter. Let hym that
stale, steale nomore but let hym rather labour with
hys handes the thyng which is good, that he may
gyue vnto hym that nedeth.

M Y welbeloued freundes in our sauour Chyriste
I shal vnderstand that in the texte immediat-
ly goyng befoze this Epistle of this pzent day, the
Apostle doth admonyssh vs foze to leaue the olde mā,
that is to say our fyrst natiuitie oze byrth by þ which
we be bozne chyldzen of the yze and wyach of god, &
we be fulfyllled with synnes with euell despyes, and
with concupiscences, the which wolle turne vs vnto
cozruption and eternall death. After in our Epistle
he exhorteth vs, that we shuld be renewed, not acco-
dyng vnto the bodye, but in the spirite of our soule.
Foze it is the spirite of God that wyl inhabite there,
and do his woikes. Then we must, foze to be renued
in our hartes haue nede that the gyftes and graces
of God maye abyde there in stede of the concupiscen

On the .xix. sondaye.

ces whiche the deuell hath put there by the synne of
Adam. As agaynst couctousnesse, mercy and lybera-
litie. Agaynst lechery, continence, & chastitie. Agaynst
pryde and rygoure, frendshyp mekenes and all hu-
militie. Agaynst hathered and rancor, loue and cha-
ritie. Agaynst iniquitie and synne, iustice & al grace.
And thus we shalbe newely arrayed wyth the newe
man Iesu Chyste: whych by hys holy spirite shal
make vs also newe men, holy men, & vertuouse men
lyuynge nomore in foule and stynkyng synne as we
were wont to do, but walkynge in newnes of lyfe by
the grace of God by whom we shalbe iustified and
truly sanctified. And for bycause he is all trowth, yf
we wolde abyde in hym, we muste caste out and put
from vs al lyes and false tales, the whych from our
byrth is conioyned and euen kyntte faste vnto oure
fleshe. For as the prophete sayeth: All men be lyers,
they haue spoken vanities and false thynges from
theyr byrth. And god alone is veritable & euē trowth
it selfe the whych wylleth that we speake trowth one
to another for we be al meimberes of his body, wher
is hys church and spouse, whych spouse ought to be
gouerned led and conducted by the spirite of trowth
And this spirite of trouthe yf it dwell in vs, shall
doubtles geue vs al holy zeale and a certayne godly
angre agaynst synne whych shalbe wythout synne.
As in seynge the blyndnes and the vnhappynes of
the pooze synners, we shalbe! sozowful and heuy. As
it is wyrtten in the .iii. chapter of saynt Marke, that
our sauour Iesu Chyist whan he dyd se the wycked-
nes of the scribes and pharisees he was soze trou-
bled and heuy wyth anger for the blyndnes of theyr
hartes

Omnis
homo
mēdax.

hertes. But here my frendes we must be well ware,
 that thys angre be not agaynst our chysten brother
 but agaynst the wycked enemie and the synne. And
 also that it do not abyde ouerlong in our hartes for
 feare that it shulde happen that the sonne of iustice,
 whyche is Iesu Chyste, shulde hyde and go downe
 from vs for our anger and yre, for in leaupng God.
 we shulde gyue place to the deuyl. fynally the apo-
 stle dothe admonysh vs that they whych haue bene
 theues & robbers, þ they shuld do no moze theftes
 and robberies: but rather that they shulde labour
 whyth theyr handes in good woꝝkes, not by auarice
 oꝝ couetousnes for to waxe ryche, but for to ayde cha-
 ritably and reliefe theyr chysten bꝛethꝛen which haue
 nede and pouertie. And in doynge thys God shall be
 in lykewyse mercyfull vnto vs, and shall haue pitie
 of vs. for he loueth mercy moze than sacrifice as
 our sauour Chyste hymselfe recoꝝdeth. After thys
 wyle yf we synnyshe the course of oure lyfe, we maye
 trust that the crowne of iustice is layde vp for vs
 which our Lorde shall rendꝛe vnto vs who is a iust
 iudge as S. Paule sayeth. for he shall rendꝛe vnto
 euery man accoꝝdyng to hys woꝝkes. We shal say-
 eth Paule be set befoꝛe the trone of Chyst to beare a
 waꝝe accoꝝdyng as we haue done in our bodye, ey-
 ther good oꝝ euell. Let our fayth then bynge for the
 woꝝthy frutes of chꝛistiantie that by gods grace we
 may be crownded accoꝝdyngly. To whom be al gloꝝy
 and prayse for euer and euer. Amen.

ii. ti. liii

ii. Cor. v

The Gospel on the. xix. sonday aftet Trinitie.

The. ix. chapter of Matheu.

Thargument.

Et. ij.

Iesus

On the.xix. sondaye.

Iesus forgyueth the sycke man of the palsey
hys synnes, and healeth hym.

Iesus entred into a shyppe, and passed ouer, and
came into hys owne Cytie: and beholde, they
brought to hym a man sycke of the palsey, lyenge
in a bed. And whā Iesus sawe the fayth of them, he
sayd vnto the sycke of the palsey: sōne, be of good
chere, thy synnes be forgyuen the. And behold, cer
tayne of the scribes sayd wythin themselues: thys
man blasphemeth. And whan Iesus sawe theyr
thoughtes, he said: wherfore thinke ye euell in your
hartes: whether is easyer to say, thy synnes be for
gyuen the, or to saye aryse and walke: But that ye
maye kowe, that the sonne of man hath power to
forgyue synnes in earth. Then sayeth he vnto the
sycke of the palsey: aryse, take vp thy bed, and go
vnto thy house. And he arose, and departed to hys
house. But the people that sawe it, maruayled, and
glorified God, whych had gyuen suche power vnto
men.

Chryso
some.

My welbeloued brethren and frendes, þe cytie of
Iesu Chyist as noteth Chrysostomus the holy
doctour of the church is Capharnaum, the whiche
is called his cytie for bycause that in leuinge Naza
reth he wente and dwelleth there, and also for the no
ble sermons, and great myracles which he dyd oftē
there, as also now he doth one, which we ought wel
to marke and note: for therein is comprised for vs no
ble and healthfull instruction. fyrste of all then we
ought to cōsider that our Sauour Iesu Chyist,
hath

hath perceyued and beholden the fayth of them that
 dyd beare the man haupnge the palsey, but here is
 no mencion at al made of the great payne that they
 toke. For sainte Marke in the seconde chapter, and
 saint Luke in the. v. chapter do rehearse this selfe
 myracle and say that they vncouered the house, and
 so dyd let downe the bedde wherin the sycke man of
 the palsey laye before oure Lorde, for bycause that
 there was so great multitude of people that dyd fo-
 lowe hym that they coude not come nere vnto hym
 notwithstanding all this, there is made no men-
 cion here but of theyr fayth and trust: instructyng
 vs, that God dothe not so greatly esteeme oure out-
 warde woꝝkes, though that they be fayre and in ap-
 paraunce good, yf we haue not fayth by charitie woꝝ-
 kyng in vs, the which only and her woꝝkes he este-
 meth. For certes what soeuer procedeth not of faith
 which is the roote and foundation of al good woꝝ-
 kes is sinne, as thapostle S. Paule doth wytnesse.
 And therfore the prophete Hieremie sayeth : Lorde
 God thy eyes do beholde y^e fayth. Therfore said oure
 Lorde vnto y^e paralitike, Some haue hope, be of good
 chere thy synnes be forgyue the, shewyng vnto vs y^e
 our synnes is y^e sicknes y^e god wyl princypally heale
 & of y^e which aboue al thinges we ought to desyre y^e
 healing, which is the remission: which we shal haue
 not by outwarde woꝝkes done wout fayth, but by y^e
 fayth & cōfidence y^e we shal haue in Jesu Christ, in re-
 turning again vnto him for al our businesses aswel
 spiritual as corpozall, as vnto our creatour & rede-
 mer, which is only myghty ynough for to help vs, &
 princypally for to pardon our synnes, & hiche is the
 Et.iii. moost

Ro. viii.
Iere. v.

On the .xix. sonday.

moost daingerous spekenes that can be to mākynd,
for by the same we dye of euerlastynge death. And
for bicause that the scribes and doctours of the lawe
dyd not beleue that Chyste was God, they sayde in
theyr hartes, that he blasphemied in forgynge and
pardoninge the synnes vnto the pallye man. And it
maye be that they had red that whych god had sayd
in the .xlvi. chapter of Esay: It is I, it is I my selfe
that pardone the synnes bycause of me. Then God
dyd shewe hym selfe true God, in rebukinge them of
theyr euell thoughtes, and seynge theyr hartes (the
whyche apperteyneth vnto god only, of whome is
sayd. It is thou Lorde God which scrbereth the har-
tes and the raynes. And yet more outwardly he shew-
ed hym selfe. For visibly and by hys only worde he
healed the syncke mā, & dyd gyue hym sobenly bodely
strength, and wythout beynge in any maner weake
of hys sycknesse, he commaunded hym to beare a-
wayne hys bedde and to go vnto hys house, shewing
that it was he of whom it is sayd. He hath sayd and
they were done. This pooze paralitique is the fy-
gure of all synners, the whych be vnabyl as of them-
selues to do any good, & they be byone in theyr bed-
des, that is to saye in the flesh of theyr concupiscen-
ces. But whan they haue sayth vnto the worde of
God whych apprehedeth gods promyse wyth an er-
nest repentaunce of theyr former lyfe and a study of
a newe lyfe they receyue full helth: and where as be-
fore they were subiectes vnto theyr flesh and fleshy
desyres, they be nowe maysters, and hold them sub-
iectes, and fynally they go by the grace of God and
the vertue of hys worde beynge conducted and for-
tified

tyred by the same in netwyes of lyfe. walke in the
preceptes and ordinautes of God. they go. I say vnto
theyr house whiche is the moste blessed and topful
kyngdome of heauen. And the people whā they saw
this myracle had feare and greate reuerence vnto
God: and espying his greate benefites to mankynde
gaue to hym glorie, knowyng that the men coulde
not do such workes whych be aboue nature, yf God
do it not by them: and in this doyng, they glorified
Iesu Christe whych is true God and true man, and
whych vndoubtedly is the iustice, & glorie, and per
fection of al men, whiche not trustyng in themsel
ues as dyd the proude pharisee whome the Gospell
makech mencion of but wyth sorowfull harte & due
penaunce accordyng to the exemple of þe publicane
lamentyng theyr synnes haue stedfast faith and co
nfidence in him beyng in full mynde and a redynes
not onely to be hearers of the lawe and Gospell but
also to be doers and workers of the same as Christe
hath appoynted vs to do. God graūt vs that grace
To whom be al glorie imperie and peace in infinita
seculorum secula. Amen.

The Epistle on the .xx. sonday after Trinitie

The .v. chapter to the Ephesians.

Thargument.

An exhortation to vertuose lyuynge.

Brethren, take hede therfore howe ye walke cir
cumspectly: not as vnwyse, but as wyse men:
auoydyng occasion, bycause the dayes are euell.
wherfore, be ye not vnwyse, but vnderstand what
the wyll of the Lorde is, and be not droncke wyth
wyne

On the .xix. sonday.

wyth wyne wherein is excesse : but be fylled wyth the spirite, speakeynge vnto your selues in psalmes and in hymnes, and spirituall songes, syngyng and makeynge melodie to the Lorde in your hartes, gyuyngethankes alwayes for all thynges vnto God the father, in the name of oure Lorde Iesu Christe submyttyng your selues one to another in the fea of God.

The sermon vpon this Epistle.

My good brethren and sisters the wyle man sayeth in his prouerbes that there is a waye, the which semeth vnto me to be straght and good, but it leadeth vnto eternall death. Certes this is þe way of the worldly people, which lyue accordyng to the desyres of the flesh, not remembryng, how they shall descende in a minute of an houre vnto hell. Therfore in our epistle which this day is redde in the churche the apostle doth exhort vs that we wol walke prudently and wisely as becometh christen men in the meane tyme, whyle we shalbe in this worlde & vale of mysery: not as the folysh folke that shall perishe but as the wyle folke replenished with the true and heauenly sapience, folowynge the steppes so nere as God shall gyue vs grace of oure Sauoure Iesu Christe, sekynge by all meanes we possible can occasion and oportunitie to do well, as workes of fayth, workes of mercy and pytie towarde our euen christen. And in thus doyng vndoubtedly we shall receive oꝝ bye agayne the tyme which we haue yll bestowed. And certainly we shuld be moued vnto this namely forbycause that the dayes be euell, not in the selues

We be
here ex
horted
to good
workes.

selues, but for the synnes that be comytted in them.
 For the deuell doth all he can to turne vs from the
 good waye: whych be the comaundementes of God
 and the obseruation & executyng of his holy worde
 vnto the whych we must dyrecte our hole lyfe yf we
 wyll be saued and not perishe eternally. Let vs not
 thā good people be as brute and vnrasonable bea-
 stes, imprudent, recheles, vncircumspect & without
 vnderstandyng: but let vs vnderstande what the
 good wyll of our Lord Iesu Chyriste is, the whych
 wylleth that we shulde be saued all. And for þ cause
 he hath suffred death, vnto the whych we muste be
 confourmable in dyenge to our synnes lustes & con-
 cupiscences, to thende that we be sober and chaste, &
 replenyshed wyth the holy goost, the whych shall
 cause vs to saye in our selues prayesynges and spiri-
 tuall songes vnto God: and that wyth a pure & a
 clene harte and not alonly with outwarde voyces &
 open deuotions, the whych be often full of hypocri-
 sye and pryde: and for that cause displeasaunt vnto
 God. And our Lorde sayeth in the Gospell of saynt
 Mathew, where he speaketh of the pharisees which Mat. xv
 dyd all that they dyd ether by hypocrisie or by coue-
 tousnes. Thys people (sayeth he) doth honoure me
 wyth theyr mouth, but theyr herte is farre from me,
 shewyng herby vnto vs that aboute all thynges he
 wold haue and requyre of vs the good desyre of the
 hert whych is true prayse and prayer. And thus we
 shall yelde graces and loupng thanks alwayes
 vnto God for all thynges in our Lord Iesu Chyrist
 aswell for aduersitie and tribulation, as for prospe-
 ritie & welth. For we shall sayour of god in al god-
Uv. i. nisse

On the.xx. sondaye.

nesse: in such wise that al thinges that it shal please hym to sende vs, we shall beleue it to be right good ordeyned vnto his gloꝝy and honour, and vnto the saluation of our soules. And yet we ought to do al this in the name of Iesu Chꝛyst, that is foꝝ to saye, that all the goodnes that we shall do, we do knowlege that it is he which doth it in vs, and we ought to geue hym the honour and the gloꝝy. foꝝ it is in hym only that the father hath taken pleasure. And also we shal suffre all thinges ioyously foꝝ the loue of hym which hath suffred so muche foꝝ vs. And in his feare and charite we must be subiectes the one to the other, foꝝ he hym selfe that was mapster and Lord by charite was made minister & seruaunt vnto al. God giue vs then grace good people to accomplishe in al thinges his wyl. To whom be giuen al prayse gloꝝy and thankes foꝝ euer and euer. Amen.

The Gospel on the.xx. sonday after Trinite.

The. xxij. chapter of Matthewe.

Thargument.

The kyngdome of heuen is resembled to the weddyng of a kynges sonne, &c.

Iesus said vnto his disciples. The kyngdome of heuen is lyke vnto a man that was a king, which made a mariage for his sone and sent forth his seruantes, to cal them that were byd to the wedding and they wolde not come. Agayne, he sente forth the other seruantes sayeng. Tell them which are bydden: beholde, I haue prepared my dyner: myne oxen and my fatlyngs are kyllled, & althynges are ready come vnto the mariage. But they made lyght of it, and

and went theyr wayes: one to his ferme place, another to his marchādise, and the remnaunt toke his seruantes, and intreted them shamefully and slew them. But whē the kyng hard therof, he was wroth and sent forth his mē of warre and destroyed those murtherers, and brēt vp their citie. Thē sayd he to his seruantes: the mariage in dede is prepared. But they which were bidden, were not worthy. Go ye therefore out into the hye wayes: and as many as ye fynd byd thē to the mariage. And the seruantes went out into the hie waies, and gathered together all, as many as they coulde fynde, both good and bad, and the wedding was furnyshed with gestes. Then the kyng came in to se the gestes, and whan he spied there a man, which had not on a wedding garmente, he sayde vnto him, frende how camelste thou in hither not hauinge a weddinge garmente? And he was euen spechleisse. Then sayd the kyng to the ministers: take and bind him hand and fote/ and cast him into vtter darkenes there shall be wepinge and gnashinge of teth. For many be called but fewe are chosen.

The moost soueraygne goodnesse of god (good christen people) hath bene so great and large towardes vs sely pooze synners that when we all worshipped ydoles, seruing the deuell of hell and for our rewarde and stipende descending with him vnto eternall deathe and perdition, it yet hath pleased him of his clemency for to haue pitie and mercy on vs. And thereupon he vouchsaured to send none o-

Ab.ii. ther

On the.xx. sondaye.

S. Gre-
gorye,

ther but euen his own sonne into this worlde for to
take our fleshe vpon him and to be made man for to
be the spouse (as saynt Gregorie sayth) of our na-
ture then beyng so vyle and vnhappye. This bathe
bene for to take vpon him all our synnes and mys-
eryes: and for to gyue and distribute vnto vs al hys
graces and riches. And this as holy doctours ex-
pounde is þe weddinges wherof oure gospel spea-
keth, whyche be truly weddinges: of the whyche the
bodely and worldly weddinges is but a figure for
as we saie, who weddeth the woman, weddeth the
debtes, and is bounde for to paye them: i like maner
our most mercifull Sauour Iesu Christe in wed-
dinge oure soules is becommyn debtpour and paye-
r of al our synnes, and debtes. And also al þe goodes
of the husbande be commyn vnto the wyfe, therfore
he hath made vs possessours & heritours with hym
of all hys goodes and his realme, in whyche shalbe
truly solemnised þe weddinges, & ther shalbe made
the great euerlastinge banquet whych he shal make
vnto al them that shal haue bene i thys worlde per-
seuerantly conioyned & vnied vnto hym by faith:
vnto the whych weddinges þe Jewes were called &
inuitid whych haue dispised them; and wolde not
comme thither, but haue vilanously slayne the pro-
phetes, and also Iesu Christe himselfe, and some of
hys apostles and dysciples that did call them vnto
the euerlastinge feaste. And therfore god hath sente
hys men of warre that is to saie, as saint Hieron
and other expositours do expounde thys place, the
romaines, Vaspasian and Titus, the whyche haue
put þe Jewes to death that were such murderers &
homicides

homicedes and haue put thet cille in ruyn & destruction. And when þe Jewes shewed them selues thus vnworthy of þe grace of god whych was thus frely offered and presented vnto them: the apostles & disciples by the commaundemente of god wente to preache vnto the Gentilles whych as then were idolaters, and out of the wayes of god, and did assemble a church, the whych is called catholike, a church of fayth and of christendome. And by the visitation that thys kynge maketh for to se them that be sette: is figurid vnto vs the examinatio whych God shal make of all them that be in his church, which shal do rigorous iustice vpon al them that shal be found wythoute the weddyng garment: that is to wytte wythout fayth workinge by charitie or (as S. Gregori expouneth) wythout charitie. He therfore (sayeth this holy docto) entereth to þe marriages or weddynges wythout the weddyng garment which in þe church hath faith but hath not charitie. Or after the mynde of saynt Hierome the weddyng garment be our Lordes commaundementes and the workes whych a man is bound to do by the lawe & gospel and whych make þe garment of a newe man which garment at the dape of iudgemente he that shal be founde vnder a christen mans name not to haue, is forthwyth taken away. And the kynge sayeth vnto him. Friend how comest thou hither or what makest thou here not haying þe weddyng wede: He calleth him friend forasmoch as he was bydde to the marriages as he had bene a frende by fayth. But he repro- ueth hym of folly because wyth his fylthy garment he hath defiled the clenes of þe marriage. For those

What
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weddig
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Grego-
rye.
Hierom
Chryso-
stome.

On the.xx .sondaye.

that our Lord God almyghty the father of heauen
doth cal vnto this most noble and blessed wedding
he woll haue them come not with fete (sayeth Chri-
stostome)but with sayth & maners. This weddinge
garmēt thē they ꝑ lacke I meane they ꝑ haue not ꝑ
liuely faith which by charity worketh ꝑ wil plesure
and cōmaūdemētes of our Lord,albeit in outward
apparaūce they haue done many goodly workes &
also myracles;yet for all that they shalbe gyuen vn
to ꝑ mynisters and hangmen of hell, for to be sent
vnto the toymētes eternaall, hauinge their fete and
handes bound,that is to saye,that they shall neuer
desire nor do any thyng that shalbe pleasaūt vnto
God. And for the ende and conclusion of our gospel
bycause(as saint Hierom sayth)not the beginninge
but the ende is to be sought,therfore our sauoure
Jesu Christ sayth ꝑ many be called. For assuredlye
all they that haue herde the apostels and disciples
(whose wordes haue bene harde ouer all the earth)
be called but fewe be chosen and elected, The
whiche sentence oughte to be a wonderfull cause of
humility befoze god:and specially a cause for vs to
despise all the thinges that be in this worlde for to
wynne Jesu christ. Therefore the apostle in the.iii.
chapter of his epistle vnto ꝑ Colosliās doth exhort
vs sayenge. Array you as chosen of God holy and
beloued from the entayples of mercy,benignitie,hu-
militie mekenesse, and patience. Supporte the one
the other,and pardone and forgyue one another a-
mong your selues,if any hath quarel to other. So
as god hath pardoned,so pardone you. And aboue
all thynges haue charite which is the bande of per
fection

S.Hiero

fection. If we do thus we shall at last comie vnto his bankete of the weddinges of the sonne of God and his spouse, and we shall haue the wedding garment where shall be nothing reprobeth vnto vs: but we shall be in the nombre of the chosen people, & shall haue the pleasures of þe kingdome of heuen. Vnto the gloiy of the father and of the sonne & of the holy ghost which conueyth al them that doth good vnto this glorious wedding, wherunto he bying vs al. Qui viuit et regnat in infinita secula. Amen.

The Epistle on the .xxj. sondaye after Trinitie.

The .viij. chapter to the Ephesiains.

¶ Sayncte Paule doth here describe vnto vs the armour of the christian souldioure,

Thargument.

MY brethren, be stronge thorow the Lorde and thorowe the power of hys myghte. Put on al the armour of God, that ye maye stande agaynst the assautes of the deuill. For we wrestle not against bloude and flesh, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouerners of the darkenes of thys worlde, against spiritual craftynesse in heavenly thynges. wherfore take vnto you the whole armour of God, that ye maye be hable to resiste in the euell daye, and stande perfect in all thynges. Stande therfore, and youre loynes gyrd with the trowth, hauyng on the brest plate of righteousness, and hauynge shooes on your fete, that ye maye be prepared for the Gospell of peace. Aboue
all

On the. xxi. sondaye.

all, take to you the shield of fayth, wherewith yemay quenche all the fyrye dartes of the wycked. And take the helmet of saluation, and the sword of the spirite, whych is the worde of God.

MY byethzen and frendes ye shal marke & consyde that our enemye the deuyl, doth warre continually agaynst vs, and sercheth by al wyles and meanes possible to bypnyng vs to confusyon & death, and that we maye be vnable to resiste hys assaultes and powers: The apostle doth therefore theache vs what thyng we haue to do in such and so greate peryles: that is that we shuld comfort & lyfte vp our selues in God and i hys moste comfortable myght
Ps. xxiil & power. for as it is sayde in p. xxiil. psalme. The
Lorde God is strong and myghty: The Lorde God is myghty i battell. Certes my frendes it is our Lord Iesus Christe & the prophet here speaketh of which by hys moste triumphant and gloriouse death & passion hath bene myghty in surmountyng our enemye, I meane, our mortall enemye the Deuyll.
Then in this bytter consycte and battell that we haue agaynst both hym, the woylde, and the fleshe, let vs take good corage and harte vnto vs: not in trustyng so moch vnto our own power and strenght but in the strenght and pupsaunce of Iesus Christe whych shall fight for vs, and whych shall not leaue vs that be his membres: but in hym and by hym we shalbe made myghty to resiste & valiantly to withstande all temptacions, yea and all the maliciouse powers of any princes & myghty men that gouerne the darkenes of this world whych wold inforce vs
to

to vngodlynes o; fo; vngodlynes wolde persecute
 and afflycte vs. Let vs than take the armour & her-
 neys of god wherwith we maye make resistance and
 stande stedfast agaynst the strenghtes assaultes and
 embusshementes of the deuell. fo; if we be knyghtes
 of Iesu Chyist certepnly we must entre in to battayl
 wyth hym, fo; there shalbe none crowned, but they
 that shall haue fought wozthelpe. And what is the
 armour of God: Certes it is thys. fyyste we muste
 haue agaynst all corrupt lustes and concupiscences
 our loynes o; raynes gyzthed wyth trueth. Agaynst
 synne, the brest plate of iustice and innocenpe, fo;
 shoes, we must haue pure affection, whych is the pre-
 paracion fo; to walke in the gospell of peace. And in
 all thynges, we muste take sayth fo; our shelde: by
 whych we maye put out the behement temptacions
 of the deuell, wherwyth he doth assaile vs as wyth
 dattes inflamed, the whyche shall by no meanes an-
 noye vs, if we haue stedfast faith in Iesu Chyist and
 in his holy word. fo; helmet, we must haue hope of
 saluation. And thus armed yet muste we haue the
 swoorde of the spirite, that is the worde of god, by the
 whyche swoorde all the puaillances and force of the e-
 uyl spirite shalbe cut. And furthermore we must ne-
 uer leaue these armours as longe as we be in thys
 wo;ld: fo; we shall alwayes haue batayl. But by
 thse armours we shall banquyshe in Iesu Chyiste,
 and by Iesu Chyist: and not by our owne strength,
 vnto hym then be perpetuall gloype together wyth
 the father and holy ghost, in infinita seculorum se-
 cula. Amen.

The ar-
 mour of
 a chri-
 ste soul
 diour.

On the .xxi. sondaye.

The gospell on the .xxi. sondaye after Trinitie.

The .iiii. chpater of Ihon.

Thargument.

Iesus healeth the rulers sonne.

THere was a certen ruler, whose sone was sicke at Capernaum. As sone as the same herde that Iesus was come out of Iewry into Galile, he went vnto hym and besought hym, that he wolde come downe and heale his sonne. For he was euen at the poynt of death. Then sayd Iesus vnto hym: except ye se sygnes and wonders ye wyll not beleue. The ruler sayeth vnto hym: Syr, come downe or euer that my sonne dye. Iesus sayeth vnto hym: Go thy waye, thy sone lyueth. The man beleued the word that Iesus had spoken vnto hym. And he went hys waye. And as he was nowe goyng downe the seruantes met hym and tolde hym sayeng thy sonne lyueth. Than enquired he of them the houre when he began to amende. And they sayde vnto him: Yester daye at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre in the whith Iesus sayde vnto hym: Thy sone lyueth. And he beleued and all hys housholde.

In this gospell (good christen audience) our Lord Iesus Christ doth rebuke him whych despyed the health of his sonne, for, because that he did nont bleue sufficiently, that is to saye, that he had not hope in hym as he ought to haue. And did reppoche him that if they se not tokens, they wolde not beleue. But ye
wol

after Trinitie.

Eol. clxxiii.

wol say. why he hath desired Chyist to heale his son
dyd not beleue: To thys doubte thus aunswereth
S. Austine. Aske not me but aske Chyiste what he
thought of this mā. For it foloweth in the text that
Jhesus sayd vnto hym. Vnles ye se sygnes and won
ders ye wpll not beleue. So (saith S. Austine) he re
proueth him bicause he was colde in faith or at leste
way neither hot nor colde forasmoch as he thought
our Sauour Chyist could not help hys sōne except
he wente home wyth hym, where as in verye dede
Chyist was able by the only word and commaunde
ment of hys mouth to heale hym namely sith w his
wil he created and made al thinges of nought wher
for by thys he rebuked all them that do demaunde
outward signes. For he wil not giue vs any signes,
but only the token of his death and resurrection, as
only sufficient for our tempoꝝall consolatio and e
ternall saluation, knowinge (as sayth saynt Paule)
that our olde man (that is our sinnes and concupis
cences) is crucified and deade wyth hym: to the ende
that we serue no moze to sinne, but ꝑ we shuld walk
in newnes of lyffe as risen agayne wyth hym. This
is the token that is gyuen vnto vs for our saluatiō
And albeit that he of whom we speake, had not such
faith vnto Jhesu Chyist as he ought to haue had (for
he demaunded hys bodyly pꝛesence as needful for
to helpe hys sōne) yet for all that by hys inestimable
goodnes, he shewed hym selfe vnto hym suche as he
was, that is to saye, God, whiche is not absent from
any place, hauyng might by hys only word to heale
ali maladyes and infirmities as well spirituell as
corpꝝoral, and sayde vnto him: So thy waye, thy sōne

Saynte
Austine

Æ. ii.

lyueth

On the. xxii. sondaye.

lyueth and he beleueth his word. And in goyng dyd mete with his scruautes the which gaue hym wic- nesse of the lyfe and health of hys sonne. And whan he hade deinaunded of them the houre of the health of hys sonne, and that he knewe þ at the selfe houre that Iesu Christ had spoken the worde he was hea- led, he beleued the moze, and hys fayth was angme- ted, and he dyd not onely beleue, but also al his hous holde. wherfoze my frendes, the excellent clerke S

Degreis Bede noteth here in this place that in fayth there be in ayth degrees lyke as in other vertues whych haue initiū after. S. incrementum et perfectionem, that is to saye, a be- Bede. gynnynge, an increase, and a perfection. The saythe then of thys man had begynnynge, when he asked hys sones health: increase, when he beleued Christes wordes, sayenge, thy sonne lyueth: perfection, when hys scruautes brought hym tydynge þ hys sone was hole in dede & aboute what tyme he recouered. O howe the worde of God is myghty and of greate power, the whych destroyeth thus all sykneses, prin- cipally infidelite, which is the greuoust syknes that may be: for yt is cause of death not onely bodely but eternal. Le vs then haue fayth and stedfast hope in our Lord Iesu Christ, whych seeth all and knoweth all and whych is in all places. And wyth one onely worde shall he gyue vs lyfe both bodely and goostly, vnto the glozy of the celestiall father whych healeth all and wyl heale all that be spcke by him. Qui uiuit et regnat. &c Amen.

The Epistle on the. xxii. sonday after Trinite.

The fyrst chapte to the Philippanyans.

Char-

Thargument.

Chaule wyssheth that the grace of God and charitie myght increase in vs.

Brethren, we trust in our lord Iesu Christ, that he whiche hathe begon a good worke in you, shall perfourme it vntyl the daye of Iesus Christ, as it becommeth me so to iudge of you all, because I haue you in my harte: forasmuche as ye all are companions of grace with me, euen in my bondes, and in the defendynge and stablyshynge of the Gospel. For god is my record, how greatly I long after you all from the very hert rote in Iesus Christ. And this I praye, that your loue maye increace yet more and more in knowledge and in all vnderstandynge, that ye maye accepte the thynges that are most excellēt that ye may be pure, and luche, as hurte no mans conscience vntyll the daye of Christe: beyng filled with the frute of rightuousnes, which frute cometh by Iesus Christ vbro the glory and prayse of god.

The apostle saynt Paule good people doth here teach vs that we must abyde and wayte for fro God the perfection and accomplishing of all good workes begonne, sayenge: that it apoerteyneth vnto hym to make and ende of the worke that he hathe begon, the whych is without doute the worke of faith which worketh by charitie. For Iesu Christe sayeth in the. vi. chapter of saynt Ihou: It is the worke of Iho. xi. God (sayeth oure Lorde) that ye beleue in him that he hath sente. And also Iesu Christe is called auctor of saythe. Also it appertayneth vnto God for to

Ex. iii. gye

On the xxii. sondaye

gyue vs perseuerance and contynuaunce in the same sayth vnto the daye of Iesu Chyſte, as it is wrytten in the. xxxvi. psalme. The afflictions of man shalbe redressed in welth by God, wherby we maye lyghly vnderstand that man as of hymselfe can not do any good: and that all they whych vaunte them of theyr power, do erre and blasphemie agaynst God, when they attribute vnto themselves & whiche apperteineth vnto God, whose power it is when we do any good.

The day The daye of Iesu Chyſte is the daye of the death of
of Iesus euery body: and to speke generally, it is domes day
Christe, at the whiche daye he shall yelde vnto euery one accordyng vnto his sayth, or infidelitie, that they shal haue folowed: vnto the saythfull, lyfe eternall, and vnto the vnsaythfull, the death eternall. And the apostle might iustly thinke of the Philippians that god wold do vnto them this grace for to make them to perseuer vnto thende for the charite that he had vnto them, the whych beleue lightly al thinges that is to the honour, & for because also that themselves did reioyce, when they had vnderstande that in prisonment at Rome he defended my father suche a sorte that it was vnto the confirmation of the gospel, and the greate ioye of the same.

And therfore he prayed them that thys charytte toward god, and loue vnto hys worde might aboude and increase alwaies more & more, in the knowlege of god and in all spirituall sense for to discerne and approue the cruelouse thynges, and for to be pure and clene, and without offending and rebuke at the daye of our lorde Iesu Chyſt, both particuler & vniuersal, al replenished with & frute of iustice which is
the

after Trinitie.

Fol. clxxv.

the iustice of sayth by our Lorde Iesu Christe vnto the glozy of the eternal father. In this saynt Paule gyueth vs to vnderstande howe that al begynnyng and the endes of good workes ought to be attributed vnto God. And the charitie whych one ought to haue to another when one heareth or vnderstandeth that the worde of God doth growe, it augmenteth & confirmeth, which is the doctrine of the Gospell, for in the same is the true science and knowledge of God, and the wit of the holy ghost: wherby one may proue and assaye the better thynges whiche be the welthes spirituall and hauely. The whiche graunt vs the heuenly father by our Lorde Iesu Christ. Amen.

The Gospell on the. xxii. soday. The. xviii.

Chapter of Matheu.

Thargument.

The parable of the kynge that forgave hys seruaunt whych was founde in arerages vnto hym vpon hys accomptes.

Iesus put forth a similitude vnto hys disciples, sayeng, the kyngdome of heuen is lykened vnto a certeyn man that was a kinge, whych wolde take accomptes of his seruauntes. And whē he had begonne to reken, one was brought vnto him whych ought hym ten thousande talentes, but forasmuch as he was not able to paye, his lorde commaunded hym to be solde, and hys wyfe and hys chylderne, and all that he had, and payment to be made. The
seruaunt

On the. xxii. sondaye

seruaunt fell downe and besought him sayeng. Syr haue pacience with me and I wyll paye the all. Thā had the lorde pitie on that seruaunt, and lowfede him and forgaue him the det: So the same seruaū. e went out, and fōunde one of his felowes, whycne ought him an hundreth pence, and he layde handes on hym, and roke hym by the throte, sayenge: paye that thou owest. And his felowe fel downe and besought him sayenge: haue pacience with me, and I wyll pay the al. And he wold not, but went and calt hym into pryson, tyl he shuld paye the det. So wñe his felowes sawe what was done, they were verye sory, and came and tolde vnto theyr lorde all that had happened. Then his lord called hym and sayd vnto hym: O thou vngracious seruaunt, I forgaue the all that dette whan thou desyredst me: shuldest not thou also haue had compassion on thy felowe euen as I had pytie on the? And his lord was wroth and delyuered him to the iaylers tyll he shulde pay all that was due vnto hym. So lykwise shal my heauenly father do also vnto you yf ye from your hartes forgyue not euerye one his brother theye trespases.

In the parable declared in the gospell of this daye
A good people is shewed vnto vs howe God shall make his iudgement of synners that shall not haue asked him mercy. Againe al those which shall knowe kepe them selues synners before hym and shall obtayne mercy and grace of him he shall pardoone them

them of al theyr synnes, if so be they do remytte and
 pardone also with good harte and in charyte for the
 loue of hym the synnes & offences that theyr neygh-
 bours haue comytted agaynste them. for it is the
 rule to obteyne pardone of god for to forgyue. As it
 is wytten in the prayer that our Lorde Jesu Chriſt
 hath gyuen vs for to pray vnto his father and ours,
 when we saye. Et dimitte nobis debita nostra sicut
 et nos dimittimus debitorib⁹ nostris, that is to say Mat. vi.
 forgyue vs our trespasses as we forgiue them that
 trespass against vs. And after our lord sayth, if you
 pardon men theyr synnes, your father also that is in
 heauen shal pardon you your faultes. And if we do
 not pardon nor forgyue other men, nomoze wol your
 father pardon nor remitte you of your synnes. Alas
 my frēdes howe many be there nowe a dayes which
 thynke lytle on these wordes, as if they were bayne
 and of none effect. And yet for al that, they be so true
 that it is a iudgement gyuen from ʒ mouth of god,
 which is al trouth. There be many which oftētimes
 do saye this most holy prayer without haupng any
 wyl to forgyue the offences comytted against them,
 the whych surely were better not to pray so agaynst
 them selues. This is wel shewed vnto vs by the pa-
 rable of the kyngdome of heaue in thys present gos-
 pell, of ʒ seruaunt whych ought ten thousande ta-
 lentes vnto his kyng. And when he had not where-
 wyth he myght paye it, the kyng commaunded, that
 he and hys wyfe and his chyldren and al his goods
 shulde be solde, to thentente that he myght be payed
 of that that was due vnto him. The seruaunt: seying
 thys kneled downe & prayed the kyng that he wold
 Py. i. take

On the.xxii. sondaye.

take patience and tary and he wolde paye hym all.
The lord that was pitiful and merciful had mercy
on hym, and sente hym awaye and forgaue hym the
dette. But the seruaunt departyng from his Lorde,
was not pitiful nor merciful as was his Lorde. For
in meting an other þe was seruaunt with hym which
ought hym only an hundzeth pens, he toke him and
strayned hym by the throte and mysintreatyng hym
sayd, pay me that, that thou owest me. And the poze
seruant knelid befoze the fyrst seruant, & prayed him
to haue patience and to tary and he wolde paye him
all. But he wolde not heare hym, but forthwith sent
him to prison, vnto the time that he had payed him,
but what dyd the lord when he harde these newes?
He kaste in his teth the mercy which he had vsed to
wardes hym, when he prayed hym, and on the other
syde the cruelty whych he had vsed agaynst hys fe-
lowe seruaunt. And therupon he dyd grue him to the
kepers of þe prison, vntyl he had payed al his dutye.
And this parable our lord declarer h hymselfe. This
kyng, is god the father almyghty. This fy, ste det-
tour: is a great sinner to god. This seconde dettour
is a lytle synne rto man. And what may the offence
be vnto man, but only a lytle offence to the regarde
of that whych is to god? And that þe is to god what
may it be but a ryght great offence? For as the aun-
cient douctour of the church Ihon chrysostome say-
eth, there is a greaete difference betwene the synnes
which be done to men and the synnes which be com-
mitted agaynst God, as there is difference betwene
ten thousande talentes of golde & an hundzeth pense.
But God is so meke and so merciful, that yf alonly
one

Chryso-
stome.

one do pray hym he forgyueth all synne and offence
 howe grate so euer it be, yf that in colowping of his
 meakenesse and mercifulnesse we pardone one lytle
 offence agaynst vs vnto our brother. But yf any of
 vs do not pardone, God shall aske of him the great
 debte, and he shall be in paynes vntyll he shall haue ^{quousq;}
 payed it out, whyche worde (vntyll) is taken of holy ^{pro infi}
 doctours pro infinito. And thys is the meanynge & ^{nito}
 sense of thys text sayth Remigius the auncient doc-
 tour, semper soluet sed nunquam persoluet, et sem ^{Remigi}
 per poenam luet, that is to saye, he shall euer paye ^{us.}
 but neuer paye it out, and he shall euer more suffre
 payne. Then my brethren and frendes, though that
 it be so that all the offences agaynst vs in the world
 be nothyng in regarde of one only offence agaynst
 God: let vs then pardone them lyghly not alonlye
 by mouth and outwardly, vnto wyth good wyll, and
 in our hartes inwardly. And yf we thus do, assured-
 ly God shall pardone vs them that be so greate (for
 who is it that hath not offended hym many tymes)
 and we shall be finally made the chylde of God and
 followers of hys swetenesse, meakenes, and mercye.
 The whyche it shall please thys greate kynge to
 graunte vs (vnto whom we be all so greate detters)
 the father of mercy, by our Lorde Iesus Christe, by
 whom he hath done and doth mercy vnto all. To
 whom be gyuen al honour gloyp and prayse for euer
 and euer. Amen.

The Epistle on the .xxiiij. sonday after
 Trinitie sonday. The thyrd chap-
 piter to the Philippians.

Yp. ii.

Paule

On the. xxiii. sondaye.

G Paule exhorteth vs to folowe hym and such other holy men in lyuynge.

B Rethrē, be folowers together of me, and loke on them whyche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tell you wepyng) that they are the enemies of the crosse of Christ, whose end is dānacion, whose bely is their god, and glory to theyr shame, whyche are worldly mynded. But our cōuersacion is in heauen, from whence we loke for the sauour, euen the Lorde Iesus Christ, which I shall chaunge our vyle bodye, that he may make it like vnto his glorious body according to the working, wherby he is hable also to subdue al thynges vnto hym selfe.

Synt Paul my welbeloued frendes, doth exhort vs in this epistle, that we shuld be his folowers that is to saye, that we shulde lyue lyke vnto hym, folowyng the worde of sayeche and of grace, whyche is the truthe of the Gospell, and that we shulde so folowe the fourme and rule which is giuen vnto vs and that we shuld take exmple of them whych lyue accordyng to þe same. For there be some other whiche be enemyes vnto the gospell & vnto the crosse, that is to saye the tribulacions suffred by Iesu Christe loupng the glozy of the worlde, which is confusion, makynge god of theyr bely, and they be not to be folowed, but occasion to wepe. For our glozy, our lyfe and conuersacion is not in earthly thynges, but in heauely thynges from whence also we do abyde our Lorde Iesu Christe at his seconde commynge: which
shall

shal foꝛme our body of newe, beyng now byle abiect
 coꝛruptible & moꝛtall, into a body noble, pꝛofytable
 incoꝛruptible & unmoꝛtall. And he shall fygure and
 chaunge it vnto the similitude of the cleaꝛnesse and
 gloꝛye of hys body, by the power that he hath foꝛ to
 make all thynges to obey at his wyll. wherfoꝛe the
 apostle pꝛayeth vs) and it is good reason þ̄ we shuld
 so do) that we do kepe our selues stedfast in the rule
 and cōuersacion of þ̄ Gospell. And thys he reputeth
 and taketh to be hys crowne and hys gloꝛye, yf that
 by hys exhoꝛtacion and inoꝛion we do thus. Paules
glorie. Yt is
 charitie þ̄ thus constreyneth the hartes of faythfull
 men foꝛ to desyre the saluacion of euery bodye. And
 thys charytie dyd not alonly extende vnto men, but
 also vnto women, of the which here he pꝛayeth some
 of them, that is to wete. Euodia and Synticha, that
 they shulde vnderstande none other thyng, but only
 this foꝛme and rule of the Gospell. And yet further
 moze he pꝛayeth another whyche he calleth hys dere
 beloued felowe that she wolde helpe all them whych
 had laboured with him, and with Clement vnto the
 furtheraunce and pꝛomocion of the gospel of whom
 (sayeth he) the names be wyrtten in the boke of lyfe.
 And what helpe doth he desyre that she shuld do vn
 to them but only to comfoꝛte and stꝛengthe them in
 this purpose, foꝛ to dꝛawe al wayes the other, aswell
 the virgins as the olde women vnto the saythe and
 vnto þ̄ doctrine of the gospel, the which is the onely
 rule of life, & that of eternal life. Then my frēdes as
 wel men as womē, let vs hold this only rule. Let vs
 teache them þ̄ be not so pꝛefite as we oure selues be.
 Let vs take exemple of them whyche be iuste & sted-
 faste

On the. xxiii. sonday.

faste in fayth and earnest louers of the Gospell. Let vs haue in abhominacion the lyfe of the enemies of the Gospell, and of them þe do not let by the paynes trauayles afflictions death & pailton that our Lord hath suffred for to redeeme vs and them, and for to geue vs the celestall treasures. And let vs wepe in our hartes for theyr myscheuous and abhominable lyfe, prayeng vnto God þe he wyl geue them lyght, and that they maye not trouble any by theyr euyl lyfe and wycked exemple. Let oure hartes be where oure treasure is, whiche is in heauen and not in the earth. Let vs be stedfaste and vnchaungeable in this fayth and purpose of the Gospell. Let vs labour as well men as women that al maye come vnto thys lyght, vnto the only worde of God lyuynge. Let vs cōforte them in thys þe we haue all but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of saynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other faythfull and true chrysten people of the fyrste and pynatyue church. And be we then well assured þe oure names shalbe wyrtten wyth them in heuen euen in the boke of liue, vnto the gloze of the father of heuē, and our Lorde Jesu Christ. Amen.

The Gospell on the. xxiiij. sonday after Trinitie.

The. xxij. chapter of Matheu.

Thargument.

Christ is demaunded whether it be lawfull to paye tribute to Cesar or not.

THe pharises went and toke counsell how they myght tangle hym in hys wordes. And they sent

sent oute vnto hym their disciples wyth Herodes
seruauntes, saiege. Maister we know that thou arte
true and teachest the way of God truly, neither ca-
rest thou for any man, for thou regardest not the
outwarde apparaunce of men. Tel vs therefore, how
thinkest thou? Is it lawfull that tribute be gyuen vn-
to Cesar or not? But Iesus perceyuing their wicked-
nes sayde. why tempte ye me ye ypocrites? shewe
me the tribute money. And they toke hym a peny.
And he saide vnto them, whose is this ymage and
superscription? They sayde vnto him, Cesars. The
saide he vnto them. Gyue therefore vnto Cesar, the
thinges which are Cesars, and vnto god those thin-
ges that are godes.

The gospell of this present sondaye good peo-
ple putteth befoze vs, the malice of the phari-
sces which dyd send their disciples with the Herodi-
ans, which Herodians after the mynd. of saint Hierom
were the souldiers of Herode (for the pharisees
durst not go the selues for feare of the people) wher-
fore they sent theyr disciples with these souldiours.
for to attrape our Lorde and to finde oute some oc-
casion for to deliuer him to death. And they came
subtlylly accordeinge to the malice of the woilde and
of the fleshe flateringe and saiege, maister. This is
the firste simulation of ypocrites (saith Chrysosto-
mus) to praise them whome we go about to destroy
and vndo. And therefore they brake out into praise
sayeng Maister we knowe that thou arte ryghtfull
& a teller of trouthe. They call him maister to thintet
that beynge nowe honoured and praysed of them he
myght

Hierom

Chriso

some.

super

Mat.

On the. xxiii. sonday.

myght open simplye the secretes of hys harte vnto
them as desyrrouse to haue them hys dyscyples. we
knowe (saye they) that thou art rightfull and þ thou
teachest the doctrine of god in trouth, and regardest
no persone, as who shulde saye, thou haste respecte
neyther to Herode noz yet to Cesar, whych exacteth
tribute of vs but only teachest frely þ trouth. Ther-
foze shewe vs playnly we besech the if it be lesful for
vs to gyue trybute vnto Cesar oz no. Our sauour
and mayster Iesu Chyiste which knoweth all mens
thoughtes sayde vnto them. wherfoze do ye tempte
me you hypocrytes. He answereth them, not sayely
accozdyng to theyr saye wordes but roughly accoz-
dyng to theyr cruell consience. For god is wonte to
answere to the wyl & not to the worde. And he sayth
vnto them. Shewe me þ money of the tribute. And
they dyd gyue him a pece. And he demaunded of them
(to thende that he shuld shame the with theyr owne
wordes) whose was the ymage & the superscription.
And they answered, of Cesar. And then he answered
them. Then yelde ye vnto Cesar, the thynges that
apperteine vnto Cesar. And paye to god that which
belongereth to god. But these dissemblers surely dyd
not vnderstande this answer, for they loked that he
shulde haue sayde eyther ye oz no. If he had sayde
that they ought for to haue gyuen tribute vnto Ce-
sar, they myghte haue accused hym as speakyn ga-
gaynst the lybertye gyuen vnto the chyldren of Is-
rael and also as a trasgressour of the lawe, and if he
had sayd that it had not bene lawfull to gyue tribute
vnto Cesar, the Herodians wolde haue accused him
forthwyth of treason and sedicion agaynst the em-
poure

roure of Rome. And so in all fashions they myghte haue had open occasion to cause hym to be condemned to death, but by his answer they had none occasion, but were al ashamed. And he shewed them wel, that agaynste the Lorde God there is no counsell that can serue. Wherfore thys Gospell doth teache vs that they that teach the doctrine of Iesu Christ, I meane, the true Gospell, shall haue other whyles the Pharisees and theyr disciples lyenge in wayte agaynste them (whych shall accompany themselves wyth infidels beleuyng nothyng of God, suche as were these Herodians) for to attrappe them subtylly in theyr interrogations, in any thyng that they saye whether it be so or not so, searchoyng apparant occasions for to delyuer them vnto death. And so they shall not be able to eschue it, yf the spirite of God do not delyuer them. Wherfore my brethren let vs all take good courage, for to anounce and preache the word of Iesu Christ, the holy Gospell. Let vs leaue vnto the men, that y^e is of men. And let vs yeld vnto God that that is Gods, that is sayth, all hope and charitte, vnto hym dewe by hys holy worde. And our kynge whych is Iesu Christ shall reioyce in his heauenly father, the whych wyth hym shall gyue vs hys graces, and our prayles shalbe of God y^e whych also shall shutte vp the mouthe of the sklaunders and euill speakers of hys holy worde, as it is also wyrtten: But the kynge shal reioyce hym in God. All those wyth true hartes shalbe prayled, for the mouth of them whych speake iniquitie is close, vnto the gloype of oure Lorde Iesus Christ, Qui viuit et regnat in seculorum secula, Amen.

On the.xxiiii.sondaye.
The Epistle on the.xxiiij.sunday after
Trinite sonday.The fyrst chapi-
ter to the Colossians.

Targument.

Whaule despyeth and prayeth for the Collosi-
ans that they might be fruteful in al good wor-
kys and increasynge in the knowledge of God.

Brethren, we haue not ceased to praye for you
and to desyre that ye myght be fulfylled with
the knowledge of his wyll in all wysdome and spi-
rituall vnderstanding, that ye might walke worthy
of the Lorde that in al thinges ye may please, being
frutefull in all good workes, and encreasynge in the
knowledge of god, strengthened wyth almight tho-
rough hys gloriouse power, vnto all pacience and
longe sufferynge wyth ioyfulnes.

The epistle of this dape, my welbeloued frendes
doth teache vs how all chrysten men ought con-
tinuallly to desire and syghe (which is to pray and to
demaunde) vnto god that all the countreyes and na-
cions maye be replenished wyth the holy ghoſte, the
which follow the sayth of the word of god, that they
maye be replenished wyth the knowledge of the wyl
of god whiche is wysdome from aboue, and vnder-
standynge from aboue of the holy ghoſte. Whiche
thyng we ought to praye to thintent þ in all places
we maye walke worthily accor dyng vnto God, and
that in al good workes we may please God, that all
maye fructifie and take encrease in the knowlege of
God, which is the vnderstanding of his word. Fur-
thermoze we must pray that all may be comforted in
al

all strength, vertue and might of god not accoꝝding
vnto our myght oꝝ the might of men, but accoꝝding
vnto the puissaũce and incomparable might of hys
gloꝝy, in the whych all they that knowledge to haue
it of hym, do pꝛaple hym & gloꝝyfie hym in al meke-
nesse and pacience of hys abydyng in spiritual toye
in our Loꝝde Iesu Chꝛiste. Truly my bꝛethꝛen these
be the desyres, syghes pꝛayers and peticyons of all
chꝛisten men, the whych be vnderstaḡed by þ̄ desyres
pꝛayers & petitions of S. Paule foꝝ the Collosiens
foꝝ in the scriptures þ̄ thynges spoken particularly,
oughte to be taken vntuersally, that is, that they be
sayde vnto all men, as our Loꝝde dothe wytnesse it
speakyng vnto his disciples, this þ̄ I say vnto you,
I speake it vnto all. Let vs then pꝛape contynualle
by these noble desyres and syghes, whych the holye
ghoꝛst maketh in vs, & we shalbe spiritual, we shalbe
a temple of the holye ghoꝛst, and such as we desyre the
other to be. we shal haue knowledge of þ̄ good wyl
of God, whych is the saluacion of euery body by the
fayth in Iesus Chꝛiste and in hys woꝝde. These de-
syres and pꝛayers be woꝝkes of charitie, woꝝkes of
paciẽce, and such as teach the wisdom of god, and
not of men, they be woꝝkes pleasaunte vnto God,
frutefull and increasyng from daye to daye in the
knowledge of god, they be the woꝝkes of paciẽce,
abydyng (in ioye of spirite) what soeuer thyng it shal
please God foꝝ to send, whether it be pꝛosperitie oꝝ
aduersitie, whether it be sykenes oꝝ health, foꝝ the
strength from aboue gꝛuen by Iesu Chꝛist and his
spirite doth comfoꝛte & gꝛueth lyfe to all. To whom
be immortal gloꝝy and pꝛaple without ende. Amen.

The de
syres of
al chꝛi-
sten mē.

On the. xxiiii. sondaye.

The Gospel on the. xxiiij. sonday after
Trinitie sonday. The. ix. chapter
of Mathewe.

Targument.

¶ The woman whiche had the yssue of bloude
is healed.

While Iesus yet spake vnto the people, behold
there came a certayne ruler and worshipped
him sayeng, my doughter is euen now deceased,
but come and laye thy hand vpon her, and she shal
lyue. And Iesus arose, and folowed hym and so
dyd his disciples. And beholde a woman whiche
was diseased wyth an yssue of blode twelue yeres,
came behynde hym, and touched the hem of hys
vesture. For she sayde wythin her selfe, yf I maye
touche but euen his vesture only, I shalbe safe. But
Iesus turned hym aboute and when he sawe her he
sayde. Doughter be of good comforte, thy fayth
hath made the safe. And the woman was made
hole euen that same tyme.

This Gospel (good chrysten audience) doth put
before our eyes how muche that our fayth and
hope in god our saluour dothe please hym, and is to
hym gratefull and acceptable, and which thing our
Lord doth shewe vs here by the fayth of a pynce of
the Synagoge which (as sayeth saynt Marke) was
named Jaiрус. And albeit that hys fayth and con-
fidence in god was vnperfite, yet neuerthelesse oure
lorde did applye and graunte to his prayer, yea and
went also with him for to rayse his doughter which
was

was nere deade, and in dede she dyed. In whyche
 thyng the holy doctoure Remigius sayeth that the
 humilite and mildnes of our Lorde is muche to be Remigi
us.
 wondered at, & also to be folowed of vs by exemple.
 For forthwith as sone as he was despyed he began
 to folowe him that desired hym. Wherin he instruc-
 terh (sayth thys doctour) both subiectes and also pre-
 lates. To subiectes he hath left an exemple of obedi-
 ence. To prelates he did demonstrate and shewe how
 they ought to be instante and paynful in the office
 of reachynge, that as often as they here tell of any
 parson to be deade in soule, they shulde study forth-
 with to be at hand and presente with hym to reueile
 and raise him by agayn, euen as our sauour Chyist
 of his most tender pitie and mercy was ready forth-
 with at the humble sute of this ruler to go with him
 to raise by his doughter. And if that he had had as
 perfecte sayth as he which saide, lord I am not wor-
 thy that thou shuldest entre into my howse, but only
 saye the worde, and my chylde shal be hole, he myght
 haue healed her with a worde and saye, be it done to
 the accoording vnto thy faith, and it shuld haue bene
 so, but he did to him accoording vnto hys sayth, and
 so he doth to vs. He had thus muche sayth that if he
 touched her she shulde lyue, and so was it therfore
 done to hym accoording vnto his sayth. He shewed it
 vs also by the woman which had the bloody fluxe by
 the space of. xii. yeres, the whyche had thys sayth in
 him, that if she touched alonly his garmet she shuld
 be healed. She did touch it, and she had accoording
 vnto her sayth, not that she had her sayth in the gar-
 mente or that the garment shulde heale her, but her

On the.xxiiij.sunday.

sayth and her hope was in Iesu Chyſt. For assured
ly the vertue of her healyng dyd not come from the
garment, but from our lord Iesu Chyſt as he ſaied,
I haue knowne that power is iſſued oute from me.
For certes ſhe touched our lord inuiſibly by fayth,
and the garment viſibly by ſigne of fayth. And ther-
foze our Lorde ſayde vnto her. Doughter haue full
hope & be of good chere, thy fayth hath made þo be
ſaued fo; he dyd vnto her accordinge vnto her ſayth
Then the goſpell doth ſhew vs here, that if we haue
right perſpyte fayth, there ſhalbe done vnto vs accor-
dinge to our fayth. ¶ That moztall men and women
wold haue this perfecte fayth working by charitie &
confidēce, and thys truſt in our lord Ieſus Chyſt.
Our lord did neuer denye any whych hath had ſted-
faſt fayth & hope in hym. If we be in neuer ſo great
ſickenes of ſynne, yea if we be deade by ſynne, yet yf
we pray vnto him, and deſyre him of pardon hauing
full hope and fayth in hym, that in aſking it of hym
we ſhalbe healed and iuſtified, that is fo; to ſay that
our ſinnes ſhalbe pardoned, and that we ſhalbe reui-
ued from þe death of ſynne, assuredly it ſhalbe ſo done
vnto vs, and we ſhal heare this ſwete anſwere. Thy
ſayth hath ſaued the. And þe goſpel is ful of the ſame
that he wyl do to vs accordyng to our fayth. Wher-
foze let vs haue ſtedfaſt fayth in al the promyſſes of
the wordes of God: and then ſhalbe accompliſhed in
all hys promyſſes. But thys fayth is a lyuely fayth
which worketh by charitie. The ſōne which ſhyneth
& gyueth no heate, doth not gyue lyfe to any thyng,
nomoze doth fayth wpythout charitie. If þe haue this
ſayth that Ieſu Chyſt is dead fo; the, and fo; to put
awaye

Fayth
without
charitie
is no
thyng
worth,

awaye thy synnes, it is so, and thy synnes be put awaye, and his deathe is thyne: and the merite of his death thyne. If thou beleue also not feynedly but truly that he is risen agayne for thy iustification, it is so, and his resurrection is thyne & thy iustificatiō and thou art truly iustified if þu so perseuer & continue in godly lyuyng as becommeth a chzisten man. And thus of all the other wordes of God and of the holy scripture, the whych is cleene hyd from vs and made darke & vnpofitable without this working faith and agayne all open and shynnyng by this sayth. It is it that is alwayes sene of god, and is neuer denyed in al signes and meruels & in al holy reuynges of God. For to be healed of al sykkenesses and death we nede principally thys lyuely and working sayth which is the most beloued grace of god. The womā had none other thing to be heled of her bloudy flire. The prynce of the synagoge had none other thyng for to haue hys doughter reyled from death to lyfe. For to be inheritour vnto the kyngdome of heauen is required this sayth that I now speake of, as first and chiefe foundation of all together. What wolde pou that I shulde saye vnto you: There is nothing impossible vnto faith, wherfore thā let vs pray vnto our Lorde Jesu Chzist which is auctour of faith that he may gyue vs thys sayth: to thintent that we may praye laude and glozifie hym so as he wold be prayed, and that he wol not denye or hyde any thing vnto them whiche so do praye hym in sayth but that he wol enflambe them from daye to daye, for to loue feare honoure and serue hym moze and moze, and to praye him the moze feruently vnto the glozie of the celestiall

On the .xxv. sonday.

celestiall father whyche gyueth vs al in hym and by
him in this world and in the other by gloꝝ eternal-
ly. Amen.

The Epistle on the .xxv. sonday after Trinite son-
day which is the nexte sonday before

Aduent sonday. Ieremias .xxiiij.

Thargument.

¶ The prophesy of Hieremye concernynge the
raygne of Christ.

B Rethren, beholde the tyme commeth sayeth
the lorde, that I wyll raise vp the righteouse
braunche of Dauid, which shall beare rule, and dis-
cusse maters with wysdome, and shal set vp equitie
and righteousnes againe in the earth. In his tyme
shall Iuda be saued, and Israel shall dwell without
feare. And this is the name that they shall cal him,
euen the Lorde our righteousnes. And therfore be-
holde, the tyme commeth saith the Lorde, that it
shall nomore be sayde, the Lorde lyueth, whyche
broughte the chyldren of Israell out of the lande
of Egypte. But the lorde lyueth whyche broughte
forth, and led the fede of the house of Israell, out
of the northlande, and from all countreyes where I
had skaterd them, and they shal dwel in their own
lande agayne.

T His prophesy of Hieremie (good people) which
we rede for our epistle in the churche this daye
doth shew vs that the dayes of the cōtinge of mes-
sias our sauour Iesu Christ be at hande & accōply-
shed. This is the true braunch which god shal reyse
by

bp vnto Dauid. And when shal this bzaunche be taken? Of a virgin descendid from Dauid. He shalbe truly iust, for he shalbe the iustice of al iustice; and he alonly ought of hys owne purenes to be conceyued and borne among men wythout syn. But who shal reyse hym bp vnto Dauid? God alone and not any man. And therfoze he shalbe God, and sonne of God. And wherfoze vnto Dauid? for by cause þ god shal reyse him bp and make him to be borne of a virgyn descendyd of Dauid. He shal reygne kynge, for he shalbe kynge of kynges. It is he which sayeth in the person of kynge Dauid in the seconde psalme. But I am constituted kynge by him ouer Sion hys holy mountayne preachyng his comaundement. And he shalbe wylse: not w out cause, for he is the wyl dome of God. He shal do iustice and iudgement in earth, for he shal condemne synne and the pyuce of synne, and shal iustifie by him selfe whych is the sacrifice, the redempcion and iustice of poze synners. And by this father: he shal iustifie þ synners. In those daies Juda, that is to say, those that shal confesse in fapth shalbe saued; and Israel that is for to say those that shal knowledge theyr strengthe to come from God, shal lyue in greate suertie and trust. Judas signifieth confessyng, laudyng and thankynge, and Israel stronge in God. And þ name of Messias shalbe this The Lorde God whych is the greate name of God. Wherby Hieremie in spirite gueth to vnderstande that he shalbe the great God, hys name also shalbe our iust. Ours: for by cause that he shalbe made man for vs; and in such wylse iust, that he shal iustifie vs al that shal beleue in him, as in God and man & ther

Psal. ii.

On the. xxv. scndaye.

foze he shalbe ours, & his iustice ours, and foze this he shuld com. foze (as Esaie saith) the lytle is bozne vnto vs. and the sone is gyue vnto vs, and foze this cause in the tyme of Messias one shal not aspyne any moze in sayeng. The Lord liucth which hath drazwen the chyliden of Israel out from the lande of Egypte. But it shalbe aspyned in one hole witnes. The lozde god lyueth that hath drazwen out the sede of the chyliden of Israel from þe lande of the North, and from all other places where they were cast. The Lozde god is the Messias: of whome Hieremie sayde the dayes of his coming is at hand. The which whe he shulde be comen shulde renewe al thynges, al shadowes and all figures shulde cease, and then shulde truthe reygne, none shulde aspyne moze accozdyng to the olde lawe in figure but accozding to the newe in truthe. The chyliden of Israel were deliuered from the lande of Egypte and Pharos in fygure: But in the tyme of Messias the sede and chyliden of true Israel which shalbe sede and chyliden of faythe, shalbe deliuered in all places where they were caste befoze by god as enemies of the land, from the region and puissaunce of the greate Aquilon, from whence dependeth all euell, which is the croked serpent the diuell of hell the pynte of darkenesse. And they that shal inhabite in theyr lande of luyng people by the Messias which is our lozde Iesu Christ. Striue we then my brythren, with all our strengthe, to be of the sede of fayth of the trowe Israel whiche is the oncly strong, in our Lozde Iesu Christ, that hath vauquished the greate Aquilon: which hath drazwen vs out from the puissaunce and tyranye of the same, from all places.

places, from all nacions. And then he shall leade vs with him into the land of the lyuyng men eternally. And we muste be al wel assured of this: for this sayeth the Lorde God almyghty. Unto whom be glozy honour and myght eternally. Amen.

The Gospell on the. xxv. sonday after Trinite.
sondaye whyche is the nexte sondaye before
Aduent sondaye. the. vj. cha. of Ihon
Thargument.

Our Lorde feadeth fyue thousande men with
v. barley loaves and two fyses.

WHen Iesus then lyfte vp his eyes, and sawe a
great company come vnto him, he sayeth vn
to Philip: whence shal we bye bread, that these may
eate? Thys he sayde to proue hym: for he him selfe
knewe what he wold do. Philip answered him, two
hundred penyworth of bread are not sufficient for
them, that euery man maye take a lytle. One of hys
disciples (Andrew, Symon Peters brother) saith vn
to hym: There is a lad here which hath fyue barley
loues and two fyses: but what are they among so
many? And Iesus said. Make the people syt downe
There was much grasse in the place. So the men sat
downe in nombre, about fyue thousand. And Iesus
toke the bread: And when he had gyuen thanks, he
gave to the disciples, and the disciples to the that
were set downe: And likewise of the fyses as much
as they wold. whē they had eatē ynough, he sayth
vnto his disciples: gather vp the brokē meat which
remayneth

On the. xxv. sondays.

remayneth: that nothyng be losse. And they gathered it together, and fylled twelue baskettes wyth the brokē meate of the fyue barley loaves: which broken meate remayned to them that had eaten. Then those men (when they had sene the myracle that Iesus dyd) sayde, thys is of a ttruth the same prophete that shulde come into the worlde.

The royal prophet Dauid (welbeloued auditee) knowyng that the fedynge and meate as wel of the body as of the soule is giuen and distributed vnto men by the only goodnes and grace of god, howebeit moze diligently neuerthelesse that of the soule, then that of the body: he maketh thys request vnto god, Lord I haue had my refuge to the, teach me to do thy wyll. And in another place he sayth. The lord god doth noryshe me, and I shall lacke nothyng, he hath set me in the place of the fedynge, whyche is the place of the fedynge of god, my frendes? Truly it is the holy scripture, in whiche is declared vnto vs the wyll of this great Lorde, and with the whiche euery churken soule is spirituallly and ghostly fed reueled and noursished. And this is it which at thys daye is represented vnto vs, by saynt John in his. vi. chap. where as he sayeth, that whē Iesus had lyfte by his eyes, and sawe that so greate a multitude was come vnto him, he sayde vnto his disciple saynt Philippe wherwith shall we bye breade, that these folkes here may eate? He spake not thys that he knewe not perfectly, what he wolde do: but he proued hys sayth (for it is he as sayeth Dauid that gyueth meate to beastes, and vnto smale rauens that cal to him) and for
to

to confirme it, and to giue knowledge vnto him and vnto the other that he was god. Take we then doctrine of thys place my frendes that our Lorde Iesu Christ is only gouernour of al thinges what soeuer they be, not only as touchyng the bodye, but principally as touchyng þe soule. And let vs not be as Phylip and Andrew, which not hauing yet stedfast fayth beleued not þe he which by his only worde had made and created all the worlde, inpyghte lykewyse by hys worde create and gyue noysshing by fyue loaves & two fyshes vnto so great a multitude. But what signifieth vnto vs the fyue loaves and the two fyshes? Surely my frendes the fyue loaves the which as S. John sayeth were of barley, represent vnto vs (as S. Austine and other holy expositours thinke) the fyue bookes of Moyses. For as barley outwarde hath a huske very prickyng; euen so haue þe bookes of Moyses, for as touchyng the lawe whiche they conteyne, they be merueilous rough and rygorous, but if they be spiritually vnderstanded (which can not be without fayth) they gyue noysshing vnto the soule. For as sayeneth þe prophete Abacuc. The rightwysle man shall lyue by fayth. And the two fyshes may signify the olde and newe testamēt. The newe testament as touchyng the euangelycal & apostolicall wrytynges wherein the christen mans fayth is lyuely described. The olde as touchyng the other bookes and prophesies. For euē as the fyshes can not lyue without water, so lykewyse without faythe, none hath bene, is, nor shalbe saued. The fyue loaves therfore and two fyshes spiritually vnderstanded haue bene distributed vnto al christen people. And if ye aske by whome?

All. Su

On the. xxv. sonday.

Surely it is to be answered by thapostles and they
which be sent from god. For this cause (my frendes)
take ye the refection and fode of þe soules in the fyue
loues, and two fyshes spiritually vnderstāded: that
is to say in the holy scriptures, and in sayth. And vn-
derstande that the worldly doctrines can not nou-
rysh the your soules, but rather see them, for our lord
sayeth, that for nought we honour hym in keppinge
the doctrine of men namely if it be not groundēd of
Gods worde but rather made to ouerwhelme sub-
uerste and darken the same. Let vs then desyre
with instant and feruent petitions this hea-
uenly fode of almyghty God and he wyll
wythout doute gyue it vs aboun-
dantly. To whom be al honour,
glozy prayse and thanks
for euer and euer.

A M E N.

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